
THE BARNES REVIEW

... TO BRING HISTORY INTO ACCORD WITH THE FACTS

In the Tradition of the Father of Historical Revisionism, Dr. Harry Elmer Barnes

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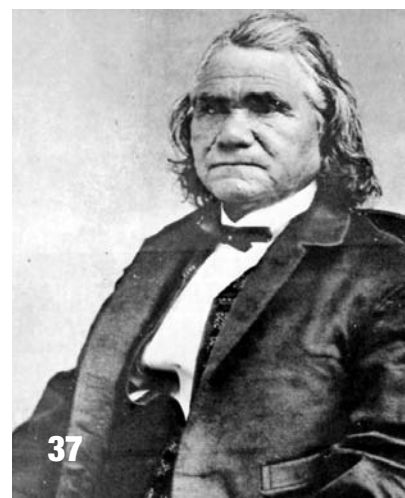
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PERSONAL FROM THE EDITOR

Putting out a journal such as TBR is far from easy. One of the most difficult aspects of this business is the irrational fear and knee jerk responses of those who should now better. This issue is coming to you a bit late, and it is because our printer, the John D. Lucas Company, has decided that we were too controversial to print. We received notification recently that our account with them had been dropped. Our previous printer had gone out of business and we began a relationship with Lucas, which, incidentally, is a subsidiary of the massive international conglomerate Mail-Well, based in Denver, Co, which last year reported \$1.6 billion in sales.

Such irrational fears coming out of alleged professionals strikes at the heart of the nature of the political and intellectual struggle TBR is engaged in. The historical and social truths TBR is dealing with strike fear into the hearts of those whose political power and social prestige are dependent upon manipulated history and institutionalized mythology. Truth is not an issue, nor is a defense, but the self interest of the vapid and oligarchical ruling class that dominates the entire western world.

In a recent phone conversation with the Editor Emeritus of the *American Free Press*, Vince Ryan, who was intrigued as to why TBR was dropped so quickly and arrogantly, spoke to the president of Lucas, a Mr. Barry Heyman, who is also the East Coast regional vice president of Mail-Well. He refused to comment on the specific reasons for dropping TBR, but did mention that "he did not like to play the numbers game," which is a clear allusion to Holocaust Revisionism. Further, the boss intoned that he thought we were "too extreme" and that the company itself "determines which products" it deals with and prints. Further, he stated that "we like to accept all printing jobs, unless they are too controversial."

There is no need to decode the verbiage Vince Ryan dealt with. Mail-Well and the Lucas firm are frightened of the Anti-Defamation League and its immense power, both public and private. It might also be true that, in general, the managerial staff was politically opposed to TBR, and demanded it be dropped.

This all merely shows the all pervasive nature of fear, and the current regime's masterful use of it. It is a fear based on control, that the attacks of Revisionism, nationalism and political dissent of all stripes (that is, all "rightist" stripes), so threaten the current ruling classes that even powerful corporations fear touching them. The control brought to bear on TBR, as well as such venerable institutions as the court-killed *Spotlight* show that the nature of the control, and the fear, revisionists are dealing with is based not necessarily on the state, but on powerful private actors who have wormed their way into positions of prominence. In other words, control comes from all sides, and has as its single goal the destruction of nationalist political dissent so as to facilitate the merging of all the world's nations into a single world super-state controlled by the oligarchy.

Every nationalist and patriot worth his salt has dealt with



questions of suppression and opposition that leave the realm of intellectual debate and enter the realm of a fear-induced frenzy of denunciation. As communists and hard leftists of all sorts have posh tenured chairs at elite universities, nationalists and patriots have difficulty even publishing a small journal. This is because communism and its allied ideologies are no threat to the system. The system created these ideologies that supported their internationalist and centralizing interests and goals.

One positive one can take from this recent orgy of intellectual self-flagellation is that people are listening. The ruling class knows who their enemies are and who merely acts as a phony "loyal opposition." The regime is well aware of the nature of history: that anything can happen, and that the one constant is change. Politics and history is the realm of well informed and equipped minorities. It is the dedicated rebel who makes history, not the armchair academic or the corporate hack. ♦

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THANKS JIM, FOR HAVING THE GUTS TO SPEAK OUT

Jim Traficant (D-Ohio) was just expelled from Congress. Not one of us is surprised. What is shocking, however, is that, in this violent and totalitarian political climate, Traficant was ever elected at all. Not only elected once, but nine times total, in a highly blue collar and white-ethnic Youngstown, Ohio; such attests to his clear mandate and popularity. Traficant made his name and reputation years ago, as the local sheriff, when he refused to enforce orders that would have foreclosed the homes of out-of-work steel workers. From this popularity came his congressional career as one of the most beloved and popular Congressmen from this district, and an extremely popular local hero as well.

Traficant ran as a Democrat. The party label is meaningless, and many debate the meaningfulness of parties in American politics anyway. He ran as a Democrat because in a heavily union town, such was the only functional label one could adopt.

He is, without a doubt, a true populist in the tradition of William Jennings Bryan. Unfortunately, one cannot be a populist of that stripe anymore. American politics, “conceived in liberty,” is one that, today, masks the true nature of “democracy,” namely, a cynical cover for the rule of ethnic minorities and big money. Now, it need not be said what specific ethnic minority is germane to this discussion; the answer is obvious.

James Traficant committed one crime: that of defending the right of the American people to decide for themselves about the rightness of endless aid and giveaways to the savage minstate of Israel. Traficant was a tireless fighter for the rights of Palestine and an exposé of the endless Israeli Holocaust against the Palestinian people. He consistently voted against such aid and made speeches on the floor of the House against the minstate and its lackeys in the American government.

He did something else: he publicly defended the falsely accused Cleveland autoworker John Demjanjuk of charges that he was a “concentration camp guard” during the Second World War. Now, as THE BARNES REVIEW has proven many times, these “concentration camps” were not death camps, so the charges fail on that account, but the phony “charges” against this innocent Ukrainian-American were laughable. Demjanjuk’s accusers based their charges on “eyewitnesses” who were to “finger” this poor soul nearly 50 years after the fact. The evidence, as always, came from the U.S.S.R., whose forged “SS” identification papers were done in the typical NKVD style: misspelled German, the “SS” done in Roman letters rather than runes, and other typical NKVD forger mistakes. Nonetheless, the endless thirst for revenge knows no bounds, and, regardless of the fact that Demjanjuk was found innocent by the Israeli Supreme Court, Traficant has been hated—from at least that point on—by the Israeli Talmudists that control American foreign policy and the media monopoly.

TBR need not tell its readers about the Israeli record in destroying its American legislative opponents. Senator William Fulbright, one of the most powerful members of the Senate in his day, was targeted and defeated by the American Israel Public Affairs Committee (AIPAC) not too long ago. Paul Findley and Pete McCloskey are two other well known Congressmen, all quite powerful and well known, who suddenly had their careers cut short by the manifestation of Talmudic evil. Findley’s famous book, *They Dare to Speak Out*, is a lengthy proof of the means, abilities and amorality the Zionists can apply to American politics. Indeed, AIPAC has routinely crowed about their legislative successes, which certainly can fill more than a TBR editorial page.

The power of the Jewish lobby in American politics can be shown by a little discussed aspect of the Demjanjuk case. Ohio has a large concen-

tration of Ukrainian Americans. This specific ethnic minority is one of the most cohesive and nationalist of all in American life. Many of them are refugees from the Second World War, many of them having spent time in Stalin’s gulags or survived the forced collectivization attempts of the 1930s. Interestingly, with all this experience, not a peep of protest was heard in Congress when Demjanjuk was deported. Only Traficant—who wasn’t even Demjanjuk’s congressman. Nobody but Traficant dared to speak out. To his credit, though, Pat Buchanan went public, speaking and writing about the injustice of the Zionist lobby, and was publicly pilloried as a result, dealing with violent Jewish demonstrations at many of his campaign stops in 1992 and 1996. This was the force Traficant was dealing with, and the force many TBR readers have experienced first hand.



Above, Jim Traficant, left, escorts John Demjanjuk home after the Cleveland autoworker was released by an Israeli court.

Even the Jewish owned AOL/Time Warner mega-media conglomerate featured, on its opening page for AOL members, a section entitled “The Looniest Lawmaker?” dealing with Traficant in a sarcastic way so as to make him look ridiculous.

American Free Press newspaper has proven the patent falsehood behind the “charges” leveled against the Congressman. In fact, Congressman Traficant himself has said previously that only the court-killed *Spotlight* had any sort of balanced reporting on his case. It has become clear, and only AFP has reported it, that all the witnesses sent against Traficant, almost without exception, were either part of a plea-bargain agreement with the FBI or have themselves come up on charges. In other words, the witnesses against Traficant have all been “cooperating” with the FBI to save their own skins. Journalist James Tucker has reported that Traficant was not able to screen potential jurors for involvement with pro-Israel lobby groups, and that the judge in the case, quite clearly opposed to Traficant on political grounds, steadfastly refused to permit Traficant to introduce important exculpatory evidence and witnesses.

To quote TBR’s contributing editor, Michael Collins Piper, “At least we can now say that Traficant, if he goes to prison, will be among a higher class of people than he was forced to deal with in Congress.” ♦

The Cossack state, or hetmanate, was a precursor to modern Ukraine. “Kozak” was a Turkish word meaning freeman or adventurer. The Cossacks banded together and elected a “rada” or council, which in turn chose a leader called a hetman. The Cossacks built fortifications throughout the Dnieper and Don River basins. In 1708, Cossack hetman Ivan Mazepa sided with King Charles XII of Sweden against Peter I’s Russia in a bid to create a fully independent Cossack state. But at the Battle of Poltava in 1709, Peter the Great’s army defeated the Cossack and Swedish forces. Peter used Cossack prisoners as forced labor to build St. Petersburg. Russia eliminated the hetmanate under Catherine the Great.





The Enigma of Ukraine: Culture or Nation State?

Observations of the Development of a Ukrainian National Idea

BY M. RAPHAEL JOHNSON, PH.D.

Ukraine is little studied, known or understood in the West. Some claim she is a part of Russia, others Poland; others deny her a unique cultural status or even deny a unified “Ukrainian” culture. Others know nothing of her at all.

For the beginner, the very first thing one must know to understand Ukraine is her precarious political position, that is, the delicate condition of her independence as a separate nation. Ukraine is best understood by the fact that she continually struggled for independence throughout her history, surviving numerous attempts at cultural and physical genocide only occasionally referenced in contemporary historiography. Simply put, Ukraine has not been independent as a state for any significant period of time from the 12th century until nearly the present day. It is precisely this notion of national suffering that has been the primary ingredient in the development of Ukrainian nationalism and her self image. The result is that Ukrainian nationalism is the most fierce and pronounced among any in Europe or the world.

For ease of reference, one might break up Ukrainian history into six overlapping periods:

1. Medieval Ukraine: St. Vladimir’s Kievan Rus’;
2. The state of Halich and the development of the Cossack hosts;
3. The rise of nationalism and the liberation of Ukraine;
4. The Austrian era;
5. Independent Ukraine and World War I;
6. World War II and the Soviet enslavement.

This article will do several things. Primarily, it is a defense of Ukrainian nationalism through a brief analysis of key events and periods in her history that establish her as a separate and unique social, cultural, religious and political entity. Some of the

events and personalities this writer has chosen to emphasize themselves are controversial. In this case, it rests upon, first, Ukraine's refusal to reject Western culture and society. This rupture, so powerfully explicated by the Slavophiles of the mid-19th century in Russia, is a powerfully defining set of concepts in the specifically Russian national cause. Secondly, it will show the tenacity of Ukrainian calls for independence, a strong ingredient in making a case for national self-determination. Third and most important, it suggests the existence of an explicit nationalism (at least in practice if not in theory) long before the eighteenth or nineteenth century, when nationalism was said to have been "invented." The idea that nationalism was "invented" sometime after the rancid French Revolution is a self-serving myth of the academic and political establishments in Western societies. Ukraine, among most other places, serves as a means to refute such crude mythology. Therefore, this paper also serves as a defense of the perennialist position in nationalist theory.

1. Medieval Ukraine

One might say that a specifically Christian Ukraine came to fruition under the reign of St. Vladimir of Kiev in the late tenth century, though Orthodoxy was nothing new then, as it had been known at the royal court under the regency of Vladimir's mother, St. Olga, and had outposts throughout the region from ancient times. St. Vladimir, after his conversion from paganism to Orthodoxy, maintained peaceful relations with his neighbors, while earlier he was rather arrogant and warlike. The conversion of St. Vladimir was nothing if not heartfelt, for the literature on him is unanimous that his personal behavior as well as his public policy changed radically afterwards. His conversion provided the cultural unity that the lands of Rus' needed that paganism has never been able to provide anywhere. Christianity created a cultural unity out of a disorganized pantheon of household and village gods. No one denies the political and cultural motivations for his conversion, such as the necessity of being treated as part of the Byzantine commonwealth, which provided lucrative trading opportunities as well as a great measure of political legitimacy.

St. Yaroslav the Wise (1019-1054) finds himself as one of the most revered kings in medieval Russo-Ukrainian history. Reigning from 1019 to 1054, he maintained peace with nearly all his neighbors as well as enhanced educational opportunities substantially, and increased trade with Byzantium, but was likely most known for his codification of the first formal law of the kingdom, the *Rus'ka Pravda*. This law code outlawed the death penalty and knew no prison system, but did permit blood revenge (i.e. retribution by a family member) in cases of murder, but only as provided by law. Most crimes were dealt with through a complex system of fines, or, at worst, banishment (cf. George Vernadsky's work, below). Yaroslav was a nationalist, refusing the installation of a Greek (Theopemptos) on the metropolitan's throne of Kiev, and instead insisted on a native Slav, fellow nationalist Ilarion. The Chronicle of Nestor says of him:

He admired church services; liked the clergy, and especially the monks, and he read books day and night. He gathered together many scribes and they translated the Greek books into the Slavic tongue to instruct the faithful.

Iziaslav I was his successor, and, interestingly enough, explicitly placed Ukraine under the protection of the Pope of Rome while in exile after a barbarian invasion (one of many). He was crowned by the Pope as "*Codex Gertrudianus*" and was replaced on his throne. After this, around the 1070s, Kiev struggled to maintain itself. Barbarian invaders plundered and pillaged and rulers of inferior stock such as Vsevolod (1078-1094) and Sviatopolk (1094-1113) mismanaged the society. This difficulty was only stemmed by the election of the famous St. Vladimir Monomakh (1113-1125)¹ who was consistently popular throughout his reign, and encouraged the use of the popular assemblies (the *viche*) as a means whereby the petty nobility (always a threat to the king, whether in Ukraine or later in Russia) could be controlled. He was a reformer concerning the power of the petty nobility and expelled all those who did not rule consistent with the Ukrainian Slavic-Christian tradition. In fact, he was so popular, that, upon his death, his son, Mstislav (1125-1132) was proclaimed unanimously as ruler of Kiev by the people. Robert Magosci says of him:

Volodymyr [Vladimir] Monomakh was the last of the three outstanding, charismatic rulers of Kievan Rus' during the era of consolidation. In an effort to strengthen his authority in the city of Kiev and throughout the Rus' realm, Monomakh did away with the practice of charging excessive interest rates and codified the Expanded Version of the Rus' Law of Iraoslav [Yaroslav] the Wise. Also, like Yaroslav the Wise, Monomakh extended his own family ties to Western Europe (his wife was a daughter of the last independent Saxon king in England), and he improved relations with Byzantium, which had worsened in recent decades. All these factors, combined with the peace on the Polovtsian steppe, contributed to make the reign of Volodymyr Monomakh one of the last periods of stability in Kievan Rus' (79-80).

To further solidify that the Ukrainian nation maintained relations with Rome, Monomakh's grandson, Iziaslav II (1146-1154), called a Ukrainian synod to bring about the election of a Ukrainian monk named Clement to the metropolitanate of Kiev. The Byzantines refused to countenance this, but he was installed anyway "with the Head of St. Clement, the Pope of Rome"; in other words, with the full blessing of the Pope. What is significant is that this was long after the schism and shows that, first, Ukraine desired both relations with East and West, and, second, that the "schism" was not nearly as complete as many have thought.² Nonetheless, the metropolitan of Kiev acted as a patriarch, and was never "under" the authority of the Pope of Rome. In the same way, Stepan of Serbia, the "first crowned" (1196-1228) was crowned by the Pope, but neither he nor the bishops in his country ever took orders from West Rome. In this respect, Ukraine was a leader in reconciliation and the unity of two Christian traditions. Nonetheless, as it always was in these times, the allegiance of bishops was primary motivated by political factors rather than theological. Ukrainian Orthodoxy, whether in communion or out of communion with the Roman See, did not alter, in the least, its liturgical or ecclesiastical traditions.

Thus, there is every reason to believe that Ukraine began its existence as a very distinct people. Their Orthodoxy was, as in

ancient times, close to Rome and the West, and this was mirrored by the marriage choices of the royal family. Furthermore, it is clear that Ukraine's monarchical rule was some of the most intelligent and enlightened in all of Europe. It must also be kept in mind that, during its height, Ukraine was the largest unified empire in Europe, maintained a free and prosperous peasantry (serfdom was largely unknown) and carried on a lively trade with most of the world. Royal rule, as always, was strictly limited by popular assemblage and tradition, and the Church maintained its own courts and sources of income. Medieval Rus' clearly expressed, as the Slavophiles were to explain years later, the essence of Russian political and spiritual life.

2. The Kingdom of Halich & the Cossacks

Kiev, which became one of the major power centers of Christian Europe, was not to last. Invasions, an excessively decentralized system of rule³ and (later) incompetent rulership brought her demise. She was razed to the ground numerous times, most notably by Andrew of Vladimir in one of the many wars of succession after Kiev's preeminence had withered. Now, most histories shift the focus out of Ukraine at this time and bring it northward to Moscow by way of Vladimir-Suzdal on the one hand, and Novgorod on the other. Of course, "western Russia" did not cease to exist, her way of life being absorbed—by necessity—into the later empire of Muscovy. Instead, Ukraine's successor state was the kingdom of Halich-Volynia, whose most notable ruler was Roman who reassembled many of the old lands of Ukraine into the new kingdom which in later centuries was to be known as Galicia, or the extreme western part of the country. He was the grandson of Kievan prince Iziaslav II and married into the Byzantine Empire, as had Vladimir centuries earlier. This is a point of extreme importance in discussing Ukrainian history. Western Russia maintained its existence after the demise of the Kievan state, but the successor state of Halich is little known. Even in Magosci's standard work, he jumps from the disintegration of Kievan Rus' to the Mongol invasions without including the political continuity of Ukraine to the West, that is, at Halichnya.

Roman united the provinces of Galicia and Volynia, curbed the power of the oligarchical boyars and remained immensely popular with the rural population (Magosci, 118). Roman was killed in battle with the Poles in 1205, leaving only minor heirs. Eventually, his son Daniel took the throne of Halich (after an intermediate period of corrupt oligarchical rule) to great popular acclaim and actually retook Kiev, a feat of extraordinary significance. He was about to reconsolidate all Ukraine when the Mongol hordes from the Far East descended upon Europe. Daniel, like Roman, was immensely popular with the peasantry and opposed the rule of the oligarchy of boyars, who united to oppose him largely because his popularity was a threat to their privileges. Massive slaughters did the "noble savages" from the East commit, and thousands of white slaves did they take; Daniel's army held out quite a while in Kiev, but it was taken in 1240, and nearly all were killed in the siege.

Once the Mongols penetrated farther west, the Roman Pope of the time, Innocent IV (1243-1254) called a synod in Lyon to



This icon, "The Vladimir Theotokos," is one of the most visible symbols of Ukrainian and Russian Orthodox statehood and culture. Further, it is an artistic masterwork. It has been credited with saving much of Russia from the Mongols—the invasions of Tamerlane specifically—and it is associated with innumerable miracles since its creation in the 12th century.

seek Church reunification to assist in fighting the Asiatics. Ukraine, under the great Prince Daniel, eagerly rejoined the Church of Rome after a brief interval of separation. He succeeded in driving out the Mongol hordes in 1256 (though, without help from the West), but retaliation was swift and painful (Magosci, 120). Russia, on the other hand (developing through Vladimir-Suzdal), was little involved with fighting the Mongols and sought their favor rather than offer armed rebellion (which would have likely been of little use anyway).⁴ Only Ukraine and the Western kingdoms (it was thought) offered any hope for liberation, and, in the bargain, Halich was granted political legitimacy in the West as the true successor state of Kiev and as a bridge between the

Latin Franks and the Orthodox Slavs. Unfortunately, no crusade was forthcoming despite the urging of the new pope, Alexander IV. Daniel was made a vassal of the Mongols, but, unlike other captive princes, was clearly feared by the Oriental hordes (Magosci, 120).

The Ukrainian population was impoverished by the Tartar invasions. The church union ultimately had little effect on Ukrainian national life, and the alliance with the West produced disappointing results. A rising Poland/Lithuania sought little more than the occupation of Ukraine with the excuse that they were "Orthodox schismatics." Nonetheless, many Ukrainian nationalists make the case that, after the fall of Kiev, most of the west Russian population migrated to Lithuania and made up its long-oppressed Orthodox population. This is largely false history, however, and it is nicely repudiated by W.E.D. Allen (cf. *Ukraine: A History*, below). Given that the church union did not take, the Pope of Rome lost interest in the cause of Ukrainian independence and many Ukrainians looked to Russian Orthodoxy against the Catholics in Poland and elsewhere who seemed to care little for their goodwill.

What this era finds as its most significant element for Ukrainian nationalism was the development of the Cossacks (often transliterated as "Kozaks"), an institution of specifically Ukrainian origin and a powerful source of Ukrainian national distinctiveness. By the end of the fifteenth century, Ukraine was almost entirely occupied by Poland. The Polish nobility was considered particularly rapacious, and this gave rise to a number of "Robin Hood" figures in the collective Ukrainian mind.

Simultaneous to this reaction to the arrogance of the new Polish landlords, a group of Tartars had broken from the "golden horde" and established good relations with the Russians. They continually raided Ukrainian lands and seized many white Christian slaves. This forced the population northward. The resulting empty space became a haven for those fleeing the newly introduced serfdom of Polish landlords. These men began to be called Cossacks, who have been the central feature of Ukrainian nationalism ever since. To protect themselves from the Tartars (among others), they built forts in the area (*sich*), which were deliberately placed in remote locations such as on islands beyond the rapids (*Zaporozhian*) that only the tough freebooters could reach. Their organization was military in nature, and, soon, their function was to raid the lands of the Turks to free Christian slaves and to return much of what was stolen from the Slavs; in this the literature agrees. An exception is Gordon (1983, below) who makes the claim consistently that Cossacks had no national identity at all, and robbed from Slavs and Orthodox as much as Poles and Turks. The idea that a non-European or non-Christian people would enslave Slavs was, to these recently escaped fighters against Polish landlordism, unspeakable.

As Polish oppression became less and less bearable (and forced conversions to Catholicism were regular occurrences), Cos-

sack recruitment soared by the middle of the sixteenth century. Poland began the process of spreading the policy of enserfment of Ukrainians around this time. Cossacks refused to pay taxes or recognize the institution of landlordism. Even their leader, the *hetman* (*ataman*, among the Don Cossacks), was elected, but was absolute only in wartime. Being a Cossack soon became synonymous with the Ukrainian national desire to free itself from Poles, Lithuanians, Tartars and Russians. Cossacks were nationalists in every sense of that word⁵ when the notion of nationalism is said not to have yet come into existence. Cossackism was and is one of the most distinctive features of Ukrainian nationhood and is one of the main reasons Ukrainians have always been such an unruly group to dominate—or an unruly group, period.

The Cossacks came into their own during that particularly shameful time in Polish history, that of the Jesuit *Unia* (the forced union of Orthodoxy with Rome) in Ukraine. After the Counterreformation in Rome, the Jesuit order, with orders from the Pope, were charged to make up the irreparable losses from the Protestant Reformation in northern Europe by moving eastward. Using the Polish empire as a willing political base, Ukraino-Polish landlords (that is, Polonized Ukrainians) began to move slowly toward a union with Rome that would provide them with a far greater voice in the Polish legislature, as well as a sense of cultural acceptance. Further, the Polish government, seeking a religio-cultural unity within the empire, with Jesuit assistance, permitted Ukrainian Orthodox to maintain their ancient tradition in full, but merely recognize the Latin dogmatic principle that the Pope of Rome (and only the Pope of Rome) was the head of the Church.

With the approval of a few bishops, and the condemnation of others, the *Unia* was imposed by force on the Ukrainian people under Polish domination. The approach would continue under the Habsburgs. Polish troops were stationed in major cathedrals to ensure the *filioque* (a statement that the Holy Spirit proceeds from the Son as well as from the Father) was inserted into the creed. In spite of all protestations and assurances to the contrary, in no way was the newly created *Unia* ever an equal to the dominant Latin rite or jurisdiction. Until recently, "Latinization" was the norm both under Poland and Austria, where, slowly, Latin practices crept into the Greek rite. During official processions, the highest Greek Catholic was forced to walk behind the lowest ranking Polish Latin bishop.

The *Unia* as a whole is not merely a relic of history. It is a living entity in global Christian dialogue. Its current laity and clergy are utterly divided as to its mission and purpose. The current Pope of Rome, John Paul II, has, on two occasions, at Balamand, Lebanon and Friesling, Germany, rejected the *Unia* as a means for church unification. In Ukraine, the uniatic movement has recently announced that "it will be a part of a unified Orthodox patriarchate," while others have manifest an intent to adopt the *novus*



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ordo Latin rite. Without the Counterreformation mentality behind it, the future of the *Unia* seems unsure and extremely unclear. It divided a nation. It deepened class divisions that were already creating two distinct nations within western Ukraine, and it helped to Polonize the best of the Ukrainian aristocracy. From a theological point of view, it never developed a sense of itself. It is unable to fit an Orthodox mind into a Catholic life, or a Catholic mind into an Orthodox life, the relations between the two are unclear. To this day, it is a point of emotional and occasionally violent tension between the three camps, without, in the least, offering any hope or framework for real Church unity. It was, in the words of the present pope, a “failure.” It was a product of Polish demands and the interests of the landlord class, and has left an embittered legacy.⁶

3. The Liberation of Ukraine

It was not long before the Cossacks, militarily experienced and rather wealthy from their raids on Polish estates (so well carried out that the Poles continually negotiated from a position of weakness, or at least, fear), would become the kernel of Ukrainian nationalism and eventual liberation. The main Cossack unit and the institution of Ukrainian unity was the Zaporozhian *sich*, and the military force was called the “Free Cossack Army.” The “registered” Cossack force was a means by which Polish landlords sought to neutralize Cossack military genius by placing them in service of the crown. Unfortunately, the economic privileges of this status created a situation where even the Cossacks themselves developed a landlord class that sought out the acceptance and protection of Poland (and later, Russia). It was not long before Cossackdom was itself divided, and this, among other things, led to the Cossack state becoming gradually weakened.

Ukraine had to wait until 1648 to realize its national aspirations. Hetman Bohdan Khmelnytsky—to this day one of the greatest, if not the greatest, Ukrainian hero and symbol of national pride—defeated a large Polish force at Zhovti Vody then and began the painstaking liberation of Ukraine from Polish imperialism. The Jews received harsh treatment largely because they had acted as agents for the Polish landlords and nearly monopolized the liquor trade in the region, as well as dominated the banking trade, charging peasants an average of 150 to 200 percent on loans; the literature seems to agree on this. Nevertheless, the complex chronology of Ukrainian foreign policy (concerning the balance of power in the region) at this time with respect to its eventual independence goes something like this:

First, Hetman Khmelnytsky entered into an alliance with the Turks against the Poles in 1650. The Sultan had promised to recognize Ukraine afterwards. Once the Poles counterattacked, Ukraine was abandoned by the Turks, forcing the hetmanate to look to Moscow for assistance. The 1654 Treaty of Pereyaslav in theory conceded czarist recognition of Ukraine, as well as a permanent union of Russia and Ukraine, a stipulation still fraught with controversy today. It would seem that Subtelny (1988) rejects the permanence of the union with the argument that the privileges of the Cossacks were (eventually) rejected; Allen seems to accept the treaty as binding, rejecting the nationalist position on the issue. While the Poles then entered into an alliance with



Shown is a young girl carrying a baby in a street in Poltava, Ukraine in 1942. Ill-clad, they appear to be in desperate straits and probably hungry. Vast numbers of Ukrainians suffered displacement during World War II, but far worse was the deliberate, genocidal starvation of Ukraine by the Soviets in the mid-1930s, in which at the very least 7 million died.

Megadeath in Ukraine

Ukraine is a rich agricultural, industrial and mining country which is so fertile that it has been called the breadbasket of Europe. Yet the communists succeeded in bringing starvation to this land of plenty by the use of force. The Jewish holocaust of 6 million, even if that number were true (which is a number of stories in itself), is small potatoes compared with what was done by the communists (many of them Jewish) of the Soviet Union to the people of Ukraine, where an estimated 9 million persons were deliberately caused to starve to death in 1932-1933. One of Stalin's lieutenants boasted that the mass murder was a great success, because it showed the peasants “who is master here.”

Even before the starvation began, the entire intelligentsia of eastern Ukraine was liquidated by Stalin. The subsequent generation of Ukrainians was forcibly russified, with mass numbers of Russian “settlers” moving in.

There have never, of course, been any reparations, nor any justice meted out to the murderers. After all, the victims were merely Christians.

Though reams of material appear continually about the Jewish holocaust, there is very little reading matter available concerning the genocide in Ukraine. For more on the Ukrainian holocaust, read Lorden, P.J., “The Other Holocaust—The Terror Famine in Ukraine” TBR July, 1996. Also see the exclusive photo spread in TBR January/February, 2002.

Turkey so as to regain their former wealthy and fertile lands, Poland was utterly defeated by the Cossack/Moscow alliance. Afterward, King Charles X of Sweden convinced the Cossacks (who were universally known by this time for their fighting abilities) to join with him against Moscow, for, he argued, Ukraine would only be enserfed again as it had been under the Poles. Warsaw and Krakow were captured by the Cossacks as a result of this alliance.

In 1667, the now famous hetman died of a stroke. The Russians took advantage of this power vacuum by invading Ukraine (as a preemptive strike against the Turks), though Ukrainian national aspirations were well respected under the gentle rule of Czar Alexis and Fedor, the former in particular representing the best of the Russian tradition of royal rule. The hetman's son George was chosen but, at 20, proved too inexperienced. An army elected Ivan Vyhowsky, who also turned out to be a mistake for he entered into an alliance with a revived Polish kingdom against the Russians, going so far as entering into formal political union with the Polish state (the Union of Hadiach). Unsurprisingly, a certain Colonel Bezpaly started a civil war over this anti-national policy which weakened the hetmanate but succeeded in overthrowing the union. The Russians, still weak after the Time of Troubles (ending only in 1613 with the election of Czar Michael Romanov) maintained a presence in Ukraine to act as a buffer against the Poles. Alexis confirmed the "ancient privileges" of the Cossack order. During this time the Cossacks were forced to adopt a more stringent and centralized military rule of the country, betraying their earlier libertarian-style nationalism. Such a situation divided the hetmanate almost beyond repair. A new hetman, Doroshenko, renewed an alliance with the Tartars, but eventually lost the resulting war, forcing Poland and Moscow together in alliance by 1680, and making certain that the liberation of Ukraine would exist only as theory.

Another significant figure in the development of the Ukrainian national idea was Metropolitan St. Petro Mohyla of Kiev (reigned 1632-1647). An Orthodox prelate who sought Western assistance in liturgical development and priestly formation (after all, one could not function in a Polish court without knowing Latin), he believed that only by adopting Western models of organization and education would the Orthodox Church be able to compete intellectually with the Jesuits. Orthodoxy had great initial difficulty with the aggressive polemics of the Jesuits. He, as Metropolitan (he had previously been abbot of the famous Monastery of the Caves), created many schools modeled on the Jesuit schools of Western Europe (Magosci, 189), where Latin was stressed as was the typical Latin program of studies (modified for Orthodoxy). His brilliance assisted Orthodoxy in maintaining itself intellectually against Rome. Regardless, due to his "Latin influence," he is, in spite of his canonization by the Orthodox Church, an object of great contention among "Slavophile" Orthodox. Importantly, the work of Mohyla again stresses the "bridge" identity of the Ukrainian Orthodox and provides another argument for Ukrainian distinctiveness.

A generation later, Hetman Ivan Mazepa was elected on August 4, 1687. This very bright and articulate youngster quickly became a friend of the westernizing Peter the Great, which per-

mitted him a strong hold on power even as he was considered a "young upstart from Poland" by the other candidates for the hetmanate (Magosci, 242). He was considered a loyal friend of Moscow for a while, but soon split from them over numerous issues, an important one being the plan of Czar Peter to send Cossacks to Prussia to have them trained according to Western models. He defected to the Swedes against both the Poles and Russians, but the 18-year-old King Charles X (actually quite competent for his age) was unexpectedly defeated by Moscow, leaving the Ukrainians without their formerly powerful ally. The famous gamble by Mazepa was lost, and from that time on, any anti-Russian policy by the Cossack host was referred to as "Mazeppaism." The Cossacks were then dispersed and, eventually, Empress Catherine II of Moscow would abolish (temporarily) the hetmanate and the Cossack organization. Soon, western Ukraine, that is, the old lands of Halich, was to fall under the domination of a new player, Austria-Hungary, after the first partition in 1772, when Poland ceased to be a threat.

4. The Austrian Era

One of the most interesting features of Ukrainian history, specifically when dealing with her specific nationalist development, is the way Ukrainians benefited from this particular form of imperialism. It almost strikes the student as providential. Ukrainian independence, given the force they were arrayed against, was not a possibility by the nineteenth century, and seemed impossible long before that. Thus, the best anyone could hope for was that a benevolent member of the great powers concert would take Ukraine under her wing and assist in her development. To an extent, the eminently civilized monarchy of Austria-Hungary served precisely this function.

Once the ancient kingdom of Halich was absorbed by Austria, many positive developments occurred. Under Austrian law, all citizens of the empire were legally equal (at least in theory). Serfdom, enforced under both Russia and Poland, was ended in Ukraine (for a time). The Austrians stressed education (in the native Ukrainian language), creating the University of Lviv in 1784 as well as the Barbareum, a Greek Catholic Seminary, opened in 1774, and the Ruthenian Institute in Lviv, opened in 1786. It was because of these institutions that Ukraine experienced her "national renaissance" in the nineteenth century, ironically under the imperial hand of a foreign power. In 1848, for example, Ukrainians refused to rebel against their benevolent overlords, and the Polish national rebellion—no doubt met with a certain glee from Ukrainian circles—failed as a result. Magosci writes:

Throughout 1848, the Austrian government gave its support to the Ukrainians, both to their efforts to obtain recognition as a nationality and to their attempts to achieve political and cultural rights. In return, the Ukrainian leadership turned a blind eye to the political reaction and repressive measures that at the same time were being carried out by Habsburg authorities against certain other peoples of the empire (408-409).

At the same time, the Russian empire suppressed all these things in the eastern part of the country that was still under their control. Serfdom was extended and more rigorously enforced, and,



This painting by Neprintsev depicts partisan soldiers in the Russian countryside. From as early as 1941, thousands of these communist guerrillas operated in the rear of the German army, carrying out sabotage and harassment operations. These groups were linked with the Red Army by radio and airplanes and brought it invaluable, if illegal, support.

unfortunately, the normally intelligent and nationalist Czar Nicholas I began the unfortunate process of “Russification” in the eastern part of the country though in response to an older “Polonization.” As Nicholas I was maintaining free government in Finland, and offering constitutional ideas to Serbia, he was very worried about losing his useful buffer and important granary. Indeed, Russia’s motivation for keeping a lid on Ukrainian nationalism during the 19th century was economic: Russia could ill-afford to lose her most productive territory. As a result, Russian landlords insisted on serfs performing their duties in terms of agricultural labor in the South, while in the less fertile North, serfdom was reduced to a set of cash payments (*obrok*), and thus the serf was encouraged to engage in crafts and seek other forms of labor in the towns and cities.

It is precisely this process of moderate Westernization that, first, assisted the development of Ukrainian nationalism, making it more educated and articulate, and, second, provided Ukraine with the intellectual tools necessary to fulfill her specific mission

as the bridge-builder between East and West. Robert Magosci fully agrees with his analysis (cf. 397-400). On the other hand, thanks to the very un-Orthodox ecumenism of the “Holy Alliance”—negotiated by the Russians between Protestant Prussia, Orthodox Russia and Catholic Austria, three empires united against revolution, radicalism, Freemasonry and liberalism—the Austrian monarchy and empire were saved from almost sure ruin by the intervention of Russian troops after the debacle of the 1848 revolution(s). The Emperor in Vienna had nearly abdicated in the face of revolution. The Russian Czar invaded the country and reinstalled the Emperor in his rightful place.

It was during this time that the full identity and national consciousness of Ukraine sprung to the fore with a force and, more importantly, an articulation that had heretofore been unknown. The great nationalist poets Franko, Kotlarevsky and Shevchenko were active under the (temporarily) moral rule of the Austrians. In the 1840s, the society of Saints Cyril and Methodius was formed, which had as its aim the dissemination of nation-

alist ideals, one specifically, that all ethnic groupings were morally deserving of their own state and thus had an inherent right of self-determination. Nationalism and the notion of moral self-determination was brought to a fever pitch by the abolition of serfdom in Austria proper in 1848 as well as in Russia as a whole in 1861. Many nationalists the world over, of various political persuasions, believed the time of the "spring of nations" was at hand. One must always remember, however, that, as many of the nationalists active at the time such as Kossuth in Hungary and Mazzini in Italy were Masons and politically Leftist, Ukrainian nationalism was consistently Christian, traditionalist, and was always brushed with the libertarian-militarist paint of the Cossack tradition.

Unfortunately, it was not long before the Austrians began to abuse their power. The benevolent attitude of the Austrians, while assisting the Ukrainian nationalist movement beyond measure, actually came to an end after the death of the brilliant emperor Joseph II in 1790. Afterwards, the Poles in the Imperial Court became more and more brazen in their attacks on Ukrainian nationhood, regardless of the manifest loyalty of the Ukrainian nation at that time. Magosci writes:

While the Galician-Ukrainian and, to a certain extent, Transcarpathian national movements got off to a promising start after 1772 with help from the Austrian government in the areas of education and church organization, by the first decades of the 19th century these achievements had largely been undermined. In Galicia, the new conservative political and social environment allowed the Polish nobility to regain its former dominant position and encouraged a trend toward assimilation to Polish culture and language among all educated individuals, regardless of their national background. (405)

The Austrian administration never replaced the basically Polish ruling class in western Ukraine. As a result, the old landlords were still in place and soon began to oppress the peasantry as they had always done. In Vienna, the Poles maintained the full support of the monarchy. Each Polish landlord, assisted by the region's Jews, owned at least one brandy distillery. The use of alcohol to suppress insurrection was well known at the time, as the old saying went: "the ear of the drunkard does not hear the clinking of his fetters." The Ukrainian nationalist movement, as a result, did two things. First, Ukrainians began to turn to Moscow, and the Russophiles were reborn (particularly in Transcarpathia, at the time under Hungarian domination). Secondly, and a bit paradoxically (for Ukrainians), they launched an anti-alcohol campaign for political reasons. The Austrian era, dealt with here only in the briefest of ways, can never be underestimated in the development of Ukrainian nationalism.

5. Independent Ukraine & World War I

By the beginning of the 20th century, Ukrainian nationalism was at a cultural and intellectual level unheard of in its history. Ukraine, through its painful history, developed a nationalism that should make contemporary nationalists take notice. Unfortunately, the outbreak of World War I meant that the normally benevolent and ethical Czar St. Nicholas II needed all parts of the empire to be as docile as possible, and he ordered the paci-

fication of Ukraine for that purpose. Nonetheless, neither Allen or Subtelny agree with the Ukrainian nationalist position that Ukrainian nationhood was unduly harmed during this period. In fact, a disproportionate number of the troops serving under Russian command were Ukrainians.

In 1918, both the Bolsheviks and the Germans invaded the country. They were both vehemently fought by Ukrainian nationalists. The government was taken over by a Cossack coup d'état under the great arch-nationalist Pavlo Skoropadsky (a former czarist general supported by Germany), who ruled the country as an autocrat (certainly necessary under the circumstances), and, thus, one might say, Ukraine was again under a military government instituted by Cossacks. He brought law and order to the country in a short time and was supported by the Orthodox hierarchy, which was the target of land confiscations of the radical "Central Rada" (council) of the left-nationalist movement (Magosci, 489) which was opposed by the more traditionalist elements within Ukrainian nationalism. With further military expeditions (particularly from Bolshevik Russia), the masterful anti-communist nationalist leader wrote:

... Being of the conviction that other ways would bring a catastrophe to Ukraine, I am calling all who care for its future, closely bound to the future and happiness of all Russians (non-communist), to unite with me in defending Ukraine and Russia. I believe that in this holy and patriotic cause, You, Citizens and Kozaks of Ukraine, together with the rest of the population, will give me full-hearted and avid support.

In making the above statement, shocking to Ukrainian nationalists, he was worried of a few things. First, he realized that Ukraine, being exhausted by war on several fronts, could not resist any Bolshevik invasion. Importantly, second, he was worried that the nationalist cause would be taken over by leftists, much like in Ireland or Wales. For Skoropadsky, his alliance with the German government was a desperate necessity, given that, as later history proved, life under the Germans would be far preferable than life under the communists. Both Austrian and German troops occupied much of the country, leading to the formation of roving bands of disorganized Ukrainians acting as both self-help societies as well as resistance forces. Furthermore, Ukraine would soon have to deal with a resurgent Poland, one of the results of Versailles.

The Ukrainian socialists, including Simon Petlura, were also interested in independence, but only on their terms, i.e. independence was defined basically as when they seized power. Nothing is more alien to the Cossack tradition than Marxism, or, actually, any Western ideological invention. To this day the Cossack organization(s) is (are) bitterly anti-leftist, and their possible military activity in the future is no doubt cause for alarm among the self-righteous aliens who currently rule the Russian state. Importantly, Skoropadsky was calling upon patriotic Russians to assist in the cause. Being a nationalist, he realized that the old battles between the two Slavic nations were now overthrown by a common need to resist the communist enemy, and, in this case, cooperation with the Germans was important. Germany was, so long as she was in the war, not going to leave the source of much

of her food. This is one of the most significant things to be taken from this hetman's reign. It was Ukraine, rising above the centuries-old and bitter ethnic rivalry between Russia and Ukraine, that called for unity against the communist and leftist enemy. This shows that for the Ukrainians, nationalism was not merely prejudice (as it has often been called) but a truly enlightened means whereby Slavic Christian civilization might be saved from Marxism (and now liberalism, capitalism and the Trilateral Commission). Unfortunately, for Ukraine, Russia, and for nationalism in general, leftist Ukrainians overthrew this great leader after a short civil war that ended on December 14, 1918. As usual, Ukrainian independence ended in tragedy.

Skoropadsky was an enigmatic figure, usually the butt of ritual denunciations from leftists and Establishment historians. A few negative characteristics were his over-reliance on large landlords who were hardly nationalists (or, more accurately, became whatever is necessary to maintain their holdings). Secondly, in permitting German troops to use Ukrainian grain to continue World War I, he also allowed (but did not sanction) the serious abuses the Germans meted out to the unwilling Ukrainian peasantry, who was already the poorest in Europe. This latter was the cause of his unpopularity, but there was little the hetman could do about it. It was German guarantees that allowed Skoropadsky to remain in power (or, for that matter, the means by which any government could be held together), and that were, more significantly, the only means whereby the far better armed, financed and organized communists could be held in check.

His positive achievements far outweighed these problems however. First of all, his acceptance of the terms of the treaty of Brest-Litovsk⁷ meant that Ukraine was now an independent country recognized as such by the world. Second, from previous policies of the Rada, education reform was sweeping and effective, particularly in the process of "reukrainizing" education. Under his hetmanate, Ukrainian scholarly writing increased massively; 16.2 million books were printed in Ukrainian in these two years alone. Several new universities were opened, and older ones were revamped and expanded (Magosci, 491). As Magosci writes: "... the hetmanate deserves credit for significant advances in creating an intellectual and educational infrastructure for a Ukrainian state" (491).

His alliance with the landlords might well have been the cause of this, for it was only this class that had the finances to make such reforms a possibility, as tax collection was not exactly functioning during the chaotic days of the leftist Central Rada. Ukrainian nationalist academic Orest Subtelny (1988) writes this:

The government's achievements in education and in the creation of an infrastructure for scholarly activity were especially impressive. On the elementary school level, several million Ukrainian-language textbooks were prepared and Ukrainian was introduced into most of the schools. About 150 new Ukrainian-language gymnasia, many located in rural areas, were founded. In October, two new Ukrainian universities were created in Kiev and Kamianets-Podilskyi. A national archive and a library of over 1 million volumes was also founded. The high point of this activity was the establishment of the Ukrainian Academy of Sciences on 24 November 1918. Thus, in a matter of months, in the area of culture the hetmanate had achievements to its credit that the Ukrainian intelligentsia had dreamed of for generations (357).

A Chronology of Ukraine

Turn of the 9th century—Formation of Kyivan Rus, a large and powerful medieval state unifying eastern Slavs from the Baltic to the Black Sea, from the Volga to the Tysa Rivers.

839—Mention of Rus' in the Bertynsky chronicles associated with the mission to Ludwig I of the Frankish kingdom.

840—Magyars and Khazars attack Kyiv.

1027—Construction of Svyata Sofia (St. Sophia) Cathedral.

1130s—The Princes (rulers) engage in internecine struggles; fragmentation and decline of Kyivan Rus.

1187—The word "Ukraine" (*Ukrayina*) first used to describe Kyiv and Halychyna lands.

1240—Kyiv falls to the Mongols.

14th century—Ukraine under Polish and Lithuanian rule.

1475-1774—Crimea (Krym) under Turkish (Osman) Empire's rule.

1490—First mention of Cossacks.

1576—Foundation of Ostroh Academy—first university-like school in Eastern Europe.

1630—Cossack uprising against Poland.

1648—Beginning of liberation of Ukraine from Polish rule headed by Cossack hetman Bohdan Khmelnytsky.

1709—Battle in Poltava (Ukraine). Russians defeat Swedish-Ukrainian army and execute Cossack troops after the surrender of Swede army.

1720—Russians prohibit the use of Ukrainian language.

1775—Zaporizka Sich destroyed by Russians.

1840—Taras Shevchenko's first publication of *Kobzar*, probably the most popular book in Ukrainian.

1876—Total ban of the Ukrainian language in education (books in Ukrainian were removed from school libraries, Ukrainophile teachers were replaced with Russians) and in publishing; a prohibition against the use of the Ukrainian language in theaters and in songs.

1917—Revolution in Russia.

Ukrainian writer/historian Mykhaylo Hrushevsky becomes the president of newly proclaimed Ukrainian state (Ukrayinska Narodna Respublika). The power of the new government is very weak, Russian czars, communists and Germans try to conquer Ukraine again. Simon Petlura becomes a commander of Ukrainian armed forces. Ukrainian lands are united after Western Ukrainian Republic and Ukrainian republic unite.

1918—Austrian empire breaks up. Newly established West-Ukrainian Republic is annexed by Czechoslovakia and Romania.

1929—Collectivization starts. All lands that belonged to Ukrainian farmers are taken away and put into large "kolhosps" (cooperative farms.) People who didn't want to give their land away are arrested and murdered.

1933-1934—Artificial famine in Ukraine, caused by Stalin's policy. Grain confiscated from peasants; laws enacted that anyone caught taking grain from a field was to be executed. More than 7 million people die as a result.

1939-1940—Annexation of Western Ukraine by Soviet Union according to a secret treaty with Nazi Germany.

1941-1944—German occupation of Ukraine.

1943-1944—After German occupation, Russians return. Massive immigration to the west (England, France, Canada, USA.)

1945-1947—Discrimination and murders of Ukrainian population in Poland by Polish army and police.

1980s—National movement for the liberation of Ukraine "Rukh" is formed.

1986—Nuclear reactor explosion in Chernobyl.

1991—Ukrainian independence proclaimed. Elections of Parliament (Verkhovna Rada) and President Leonid Kravchuk.

1994—Ukraine signs treaty with NATO.

1996—Constitution is proclaimed.

In the west⁸ another Ukrainian republic (the West Ukrainian National Republic) was proclaimed in 1918, only to be crushed by the Poles who believed its many nationals living within its borders would not be fairly treated by the nationalist government. Nationalist Poles, unsurprisingly, believed Galicia to be a part of her “ancient patrimony,” as many Hungarians believe Ruthenian-Transcarpathia to be. Such was the view of Gen. Joseph Pilsudski, ruling a new Poland born out of the ashes of Versailles from both corpses of monarchical Germany and Austria. Romania, Poland and Soviet Russia invaded and occupied all of Ukraine, and of course, the immensely productive farmland found therein. Kiev was taken on April 25, 1920. Western Ukraine was ceded to Poland in 1923. The Polish occupation government practiced a particularly nasty form of “ethnic cleansing.”

From the petition of 62 members of the English Parliament to the Secretary of the League of Nations in Geneva it appears that the Poles pursued a policy of extermination in Halichyna; they persecuted men, women and children; they killed innocent people during their “military punishing expeditions” in at least 700 localities. In Galicia prior to the Polish occupation there were 3,662 Ukrainian schools, and in 1925, there were only 1,055 left.

Out of this the Organization of Ukrainian Nationalists (OUN) was born, evolving from the former Ukrainian Military Organization (UWO); the former was to be headed by revolutionary nationalist Stepan Bandera who was assassinated by Soviet NKVD agents in Munich in 1959.

6. World War II

Bandera proclaimed Ukrainian independence on the eve of the German preemptive invasion of the USSR. Previously, the Molotov-Ribbentrop pact ensured that the Soviets would invade all Ukraine now that Poland was militarily irrelevant and occupied both by Hitler and Stalin. The NKVD, true to form, introduced political tyranny and torture as matters of state policy. Yaroslav Stetsko was proclaimed the first prime minister of yet another “independent” Ukrainian republic. Unfortunately, Hitler reacted unnecessarily roughly and arrested Stetsko in 1941. Further, the military units the Germans formed around the anti-communist Ukrainians (only totaling 1,200 men) were disbanded and its officers sent to German prisons (Magosci, 626). Later, the German civilian authorities set up the Ukrainian National Council (representing Ukrainians formerly under Polish rule), but, after the saintly Metropolitan Sheptytskyi of the Greek Catholic Church protested the German treatment of sympathetic Ukrainians, this organization too was closed (Magosci, 627). A more mistaken policy in Ukraine could not be imagined. Though many positive developments occurred under National Socialist rule, Magosci writes that under Hitler:

... there occurred a rebirth of Ukrainian national life during the first months of German rule. During the first few months of German occupation, over 100 non-communist newspapers began to appear, new publishing companies and theaters were formed, a society of Ukrainian writers was established, and teachers began to formulate a revised school curriculum that stressed a Ukrainian national message for classes in language, history and cul-

ture. In the countryside, peasants began to divide among their families that [which] had belonged to the Soviet collective farms, and others joined to establish voluntary agricultural cooperatives and rural financial institutions (628, Subtleny agrees with this analysis, and he was consulted and cited in Magosci's conclusions on this matter).

The Soviet agent Erich Koch was appointed by Hitler who then proceeded to eliminate whatever Ukrainian nationalist support Hitler was to have. Koch made a speech to his staff upon his appointment in September of 1941, and said: “Gentlemen, I am known as a brutal dog. Because of this reason I was appointed as Reichskommissar of the Ukraine. Our task is to suck from Ukraine all the goods we can get a hold of, without consideration of the feelings or the property of the Ukrainians. Gentlemen, I am expecting from you the utmost severity towards the native population” (Kamenetsky, 35). He made enemies of an entire nation of what had been enthusiastic friends. Trusting Koch was one of the key errors Hitler made in the second world war and was one of its great tragedies. The Ukrainian Insurgent Army was formed then to fight both the Germans as well as the Soviets. Richard Landwehr writes:

While the invading German soldiers were greeted by the Ukrainian civilians as liberators, this attitude vanished almost completely once a new civil administration was put in place, under the truly brutal leadership of Gauleiter and Reichskommissar Erich Koch. He treated eastern Ukraine as he saw fit. It is interesting to note that Koch was considered to be a Soviet agent by the head of German military intelligence operations “East” (Richard Gehlen), and that he always had been favorably oriented towards the Soviet government. After the war, Koch disappeared behind the Iron Curtain and was never brought to trial by the Polish or Soviet communist authorities. . . . As of this writing [1985], Koch is said to be alive and well in Poland. At any rate, Koch's neo-terrorist activities completely alienated the people of eastern Ukraine from 1941 to 1943. No paid agent could have done a better job for the Soviets than Erich Koch! (17)

Regardless, many young Ukrainians joined the SS, the Division *Halichina*, due to Hitler's realizing the errors of Koch and needing native Slavs to administer the territories he recently conquered. Ukrainians did not believe Hitler would win the war, but thought his military “know how” might assist the nationalist cause to bring Stalin down beforehand. The Ukrainian SS divisions were the only possibility of defeating the Soviet menace. As usual it was not to be. The generally pro-leftist United Nations admitted the “Ukrainian Soviet Republic” among its august membership in 1945, and the famous enslavement began, sanctioned by the world body, that only ended, to an extent, in 1990.



The purpose of this essay was not to attempt a history of Ukraine. It was rather an attempt to bring out a few key arguments necessary to establish the moral imperative to self-determination of which Ukraine is still not in full possession. “Self-determination” is not a matter of emotional polemics or shrill demands, but of clear historical and comparative analysis, of which, unfortunately, many nationalists are incapable. Its purpose was to argue for Ukraine's distinctiveness, her nationhood

and to rebut the claims of some of the more extreme national jingoists in Poland, Austria and Russia. Thus, this essay seeks to establish a handful of significant events and personalities that conspired to create and sustain the Ukrainian national idea. The point is not to write rhapsodies to Ukraine nor to take anything away from the objective achievements of Imperial Russia or Poland (which were many), but rather to remind nationalists that the core principle of nationalism is the imperative of cultural and ethnic self-determination. Russian nationalists cannot ask, on the one hand, for national independence from foreign influence and still seek, on the other, the subjugation of the Baltics, Belarus and Ukraine. Simultaneously, an "independent" Ukraine will be torn between the demands of Russia on the one hand, and NATO, the European Union and Western capitalism on the other. Therefore, it seems necessary for an Orthodox and Slavic confederation to be established under Russian leadership to, as this author has written many times, combine forces to fight the imperial designs of the most tyrannical overlord of all: American capitalism.

What remains to be discussed is the retooling and rethinking of nationalist politics in the new century. Ukrainian nationalists need to remember that her future does not lie with the West, which views her only as another untapped market and a source for mineral and agricultural goods. Israeli criminals (implicitly sanctioned by the United States) have already proved that they consider Ukraine as nothing more than the breeding ground for its sex slaves. The battles between Orthodox and Greek Catholic

Many young Ukrainians joined the Waffen-SS. They did not believe Hitler would win the war, but thought his military know how might assist the nationalist cause to bring down dictator Josef Stalin.

are not matters of religion (at least in this case), but are the residual effects of imperial rivalry between Poland and Austria on the one hand, and Imperial Russia on the other.

As globalization proceeds, being run by the power elite of the Western world, the very existence of nationalism in general is threatened. Both Ukraine and Russia are run by an alien elite, not by native Russians and Ukrainians. These are the issues of concern to nationalists, issues that certainly transcend the battles of five hundred years ago. As it stands, the national interests of Ukraine and Russia, Greek Catholic and Orthodox, are not inimical. Their very existences are at stake. ♦

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FOOTNOTES:

¹ Both Monomakh and Yaroslav have recently been canonized as saints by the Orthodox Church.

² The schism between Rome and Orthodoxy has no specific date. It was a process rather than an incident. Incidents of intercommunion between Orthodox and Latin reach easily into the 13th century. One might say that from the 8th to the early 13th century, a process of estrangement deepened.

³ The udel system of rule (often called appanage) was based not on primogeniture, but on the idea that, when the father died, his lands were parceled out to his sons. As the years went past, it is easy to imagine the number of "appanage" princes that came into

being. The drive to unify these petty lands was Andrew's primary goal. St. Vladimir Monomakh and many others attempted to curb the radical tendency to decentralization and anarchy that this system caused. In many ways, Russian centralization was a reaction to this, brought upon by painful experience and military necessity.

⁴ The Vladimir-Muscovite plan of accommodation to Mongol rule was an important reason Moscow emerged as powerful as it did after the Horde began to break up during the times of Basil II and Ivan III.

⁵ Simply put, the Cossacks' main purpose (in spite of their common excesses) was the defense and liberation of Orthodoxy under Polish rule. This most certainly qualifies as a nationalist movement given that, at the time, "Orthodoxy" was the prime determinant of culture and personal identity for Russians of various stripes.

⁶ This author writes from personal and often bitter experience as a former Uniate converted to Orthodoxy.

⁷ The peace treaty in 1917 that took Russia out of the war. Unfortunately, Imperial Germany assisted the anti-royal revolutionaries for precisely this purpose.

⁸ History created three territorial units of Ukraine: the first on the left bank of the Dnieper River, the second, Galicia, and the third, in Russo-phillic Transcarpathia, where this writer has roots. This latter often disagreed with the nationalism of the western part of the country, and even insisted on its own church structure (the Ruthenian Uniate and Carpatho-Rusyn Orthodox) when many emigrated to America. This division has left many wondering if Ukraine is a unified entity after all.

THE TBR HISTORY QUIZ

1 By what name was the war of 1939 between Finland and the Soviets known?

2 He gave the longest inaugural address in history, yet he served in office the shortest time of any U.S. president. Who was he?

3 Which U.S. president authorized the arrest of the chief justice of the Supreme Court?

4 Tom McLaury, Frank McLaury and Billy Clanton were killed in what famous shoot-out?

5 Born in 1741, what white renegade refused to intervene to stop the torturing to death by the Indians of his friend, Col. William Crawford? (Depiction of scene at right.)

6 This great Irish-American and acquaintance of famed humorist Will Rogers came fairly close to becoming a U.S. president. What is his name?

7 What monetary genius living from 1862 to 1930 was the inventor of the theory of self-liquidating stamp scrip?



8 Who was the Irish nationalist who led a group of men known as the "blueshirts"?

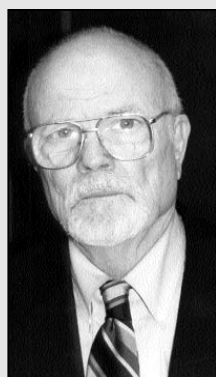
9 What ethnic group, apparently closely related to the more familiar Kelts, turned up, surprisingly, in the area now considered to be western China, around the 8th century A.D.?

10 The ancient Illyrians were the forerunners of what modern country?

ANSWERS: 1. The Winter War. (TBR, Nov/Dec. 2000) 2. William Henry Harrison. (TBR, Sept/Oct. 2000) 3. Abraham Lincoln. (TBR, July/August 2000) 4. The so-called gunfight at the OK Corral. On the other side were "Doc" Holliday and Wyatt Earp. (TBR, May/June 2000) 5. Simon Girty. (TBR, March/April 2000) 6. Gen. Patrick J. Hurley. (TBR, Jan/Feb. 2000) 7. Silvio Gesell. (TBR, Nov/Dec. 2000) 8. Eoin O'Duffy. (TBR, Sept/Oct. 2000) 9. They are known to history as the Tokharians. (TBR, July/August 2000) 10. Albania. (TBR, March/April 2000)

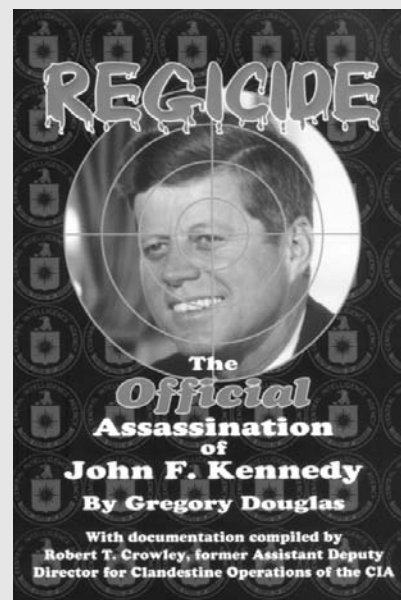
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A Rabbi Speaks Out Against Zionism

Notes Toward Rescuing Judaism from Zionism

BY RABBI YISROEL DOVID WEISS

A significant minority segment of Orthodox Judaism, of which the organization called Neturei Karta is representative, upholds the traditional Jewish view that political Zionism (which includes a lot more than just supporting the state of Israel) is contrary to the Jewish religion. Rabbi Yisroel Dovid Weiss spoke at the June 2002 TBR Conference, explaining the position of Neturei Karta. His paper is published here.

There is, perhaps, no other topic about which Jews disagree, with the fervor that they disagree and have disagreed, as on the subject of Zionism. Despite stereotypes to the contrary, we have been known as a people to disagree at times among ourselves.

Today, I hope to present some of the opinions found, at present, among Jews and to explain why it is so clear to us that some of them are authentic and traditional and others have strayed far from the correct path.

Further, we will explore a segment of Neturei Karta's public activities that are often misunderstood and misrepresented when reported in the mainstream press.

I would like to offer a working definition of Orthodox Judaism. I do so because this definition will frame all that follows. My remarks are based on the beliefs, practices and laws of the Torah. Although, in truth, much of what I say, especially when we will turn our attention a bit later to the current situation in the Holy Land, may be understood in secular or humanistic terms. We believe that Jews must step beyond the limitations of this-worldly philosophies, however morally commendable they may be.

What is Orthodox or, as we would insist, normative Judaism? It is the belief that the Creator revealed to the Jewish people, at Mount Sinai, the Torah. This Torah is divided into two parts: the Written Law, known in common parlance as the Old Testament Bible and the Oral Law, which encompasses much of

the Rabbinic literature, such as the Mishnah and Talmud. This latter corpus was largely transmitted through the generations by word of mouth, until it was ultimately codified in the just-mentioned works.

Judaism always taught that it was imperative that Jews believe in and practice their faith, the Torah, with all its many detailed laws. One is forbidden to stray from these laws even one iota, even slightly.

However, Judaism knows of no commandment to convert the non-Jew and, in fact, all converts to Judaism throughout the years have been completely voluntary. Of the non-Jew, the Torah asks that all humanity believe in Him and observe His basic moral law which is detailed in the Torah. That person is then referred to as a righteous individual, who will inherit the world to come.

And, in accordance with God's law, the Jewish people lived throughout the generations, humbly and purely, immersed in study and practice of the Creator's Will, and His many Torah commandments.

In the aftermath of the European Enlightenment, the basics of Jewish existence came under attack. For the first time in our people's history there were large numbers of Jews who left the Torah faith. In addition, assorted movements sprang up that attempted to maintain Jewish identity while abandoning the God-centeredness of Jewish life and, along with it, obedience to the Torah—such as the Reform Jewish movement and later the

Conservative Jewish movement. Zionism, historically speaking, is just one of these many late nineteenth and early twentieth century attempts to create a secular Jewish identity. However, unlike others such as Autonomism,¹ Bundism, Yiddishism, all of which were eventually reduced to cult-like status, Zionism has experienced much success. Perhaps this is due to its unique weaving of what appear to be traditional themes into the fabric of its novel ideology.

Traditional Jewish Beliefs Concerning Religious Personality, Exile & Redemption

Abraham, the mutual forefather of the Jewish people and their Arabic cousins, is described by the children of Cheth in the Bible as “a prince of the Lord in our midst.” (Genesis 23:6) Since man does not live in isolation, one of the goals of the true religious personality is to achieve a degree of devotion capable of evoking among others their desire to emulate his piety.

From Abraham’s days this was a major priority of the Jewish people. The revelation at Mt. Sinai placed an enormous burden upon our people. We were summoned to be “a kingdom of priests and a holy nation.” (Exodus 19:6)

Down through the ages Jews lived a humble, holy existence, seeking peace with all men and attempting to function as loyal and cooperative citizens in the nations amongst whom they dwelled, as God so required of them.

What is the traditional Torah belief concerning the Holy Land? The Holy Land was a conditional Divine gift. It was a place set aside for God’s worship. But it was given to the Jewish people conditionally. The Bible foretold that if the “children of Israel” should fail in their spiritual task, they would be banished from the land and sent into exile. This exilic punishment will last until the Lord, in His mercy, would see fit to end history as we know it, by ushering in the Messianic era—a time of universal brotherhood and peace. This utopian future will feature the recognition and worship of the One God by all mankind, in peace and harmony, centered in the Holy Land and the city of Jerusalem.

In the Additional Service recited on every major Jewish holiday we find the following prayer, “And because of our sins we were exiled from our land and removed from our soil and we cannot now go up and appear and prostrate ourselves before You.”

These prayers represented nothing new in the way of doctrine to those who instituted and recited them. From the time of the Temple’s destruction and throughout Jewish history our people always regarded their exile as a Divine punishment. Indeed, no Jews ever dared suggest in the thousands of years of our exile that the Romans had destroyed the Temple due to a lack of Jewish military preparedness or resources. Rather, the Temple was lost physically because of the Jewish people’s failure to live up to their spiritual obligations to God.

Indeed, despite thousands of years in exile, frequent exclusion and persecution, no Jew ever suggested that the Holy Land could or should be retaken by force of arms. Exile was, indeed, a physical state. Yet, it was completely caused and perpetuated by spiritual forces. Thus the only means to end exile and to usher in the promised era of peace and worldwide brotherhood were and are spiritual. They consist of the essential practices of our faith:

repentance, prayer, Torah study and good works. And the eventual goal, the end of exile, does not mean a “state of Israel,” a political entity, oppression and subjugation of another people. Rather this is the antithesis of the end of exile as we hope for, that is, a spirituality of brotherhood, harmony and of worldly servitude to the One God.

In the words of Rabbi Samson Raphael Hirsch (German Jewish leader 1808-1888), “During the reign of Hadrian when the uprising led by Bar Kochba proved a disastrous error, it became essential that the Jewish people be reminded for all times of an important essential fact, namely that [the people of] Israel must never again attempt to restore its national independence by its own power; it was to entrust its future as a nation solely to Divine Providence.” (Hirsch Siddur, 1965: 703)

Again Rabbi Hirsch writes: “We mourn over that which brought about that destruction [of the Temple]. We take to heart the harshness we have encountered in our years of wandering as the chastisement of a father, imposed on us for our improvement, and we mourn the lack of observance of Torah which that ruin has brought about. . . . This destruction obliges us to allow our longing for the far away land to express itself only in mourning, in wishing and hoping; and only through the honest fulfillment of all Jewish duties to await the realization of this hope. But it forbids us to strive for the reunion or possession of the land by any but spiritual means.” (Horeb, 1981: 461)

Zionism rejects all the above. It insists that exile is purely a physical state, caused by military and physical weakness. The movement called upon the Jewish people to end exile by force of arms. It waged war, first against the British, then against the Palestinians.

The attempt to explain the exile in this-worldly terms and deal with it accordingly is not simply an error of doctrine or a distortion of Jewish history. It strikes at the core of Jewish belief. In fact, the Maharal of Prague (Czechoslovakian Rabbi and pivotal medieval Jewish leader, 1525-1609) writes that a Jew should rather give up his life than attempt to end exile by conquering the Holy Land. (Netzach Yisroel, 24)

Why? Why was this seen as so basic to our belief system?

In simple terms—if one views the exile as the result of military cause and effect, then the very heart and soul is ripped out of Jewish destiny and Divine guidance. By asserting our right to alter the Divine plan of exile as punishment, repentance, expiation and miraculous return, we assert that the essence of Jewish destiny is fundamentally capable of being altered by other than spiritual forces. God is then exiled from the drama and final resolution of mankind’s hopes. And in yet simpler terms, to refute the fact, that all reward and punishment to every individual is from God and to refute God’s constant supervision, to ignore this and contend that our punishments are due to physical weakness, is blasphemous and heretical.

Of course, exile is far more than mere punishment. The Jewish people were sent amongst the nations in order to proclaim by word and deed the truths of God’s existence and His revelatory injunctions for all men.

In the words of Rabbeinu Bachya (12th century Saragossian Biblical commentator): “The Jewish people should spread

among the nations in order that those nations should learn from them belief in the existence of God and the flow of Divine Providence regarding the particulars of men.”

Why Did Zionism Succeed?

Tragically, two events coalesced to cloud over the above once universally recognized truths among the Jewish people. First, the exile dragged on for hundreds and eventually thousands of years. Second, in the aftermath of the Enlightenment, many Jews abandoned Torah faith. Thus, those Jews who no longer saw exile in Divine terms sought to explain it as nothing more than the result of this-worldly powerlessness.

In their frustration at the length of the exile, they demonized all nations. In their view, all Gentiles would forever hate the Jewish people. Therefore, they reasoned, we must immediately end exile by political and, if need be, military means. Thus was born the pseudo-religion of Zionism.

What Was the Torah Leaders' Reaction to This Movement?

The spread of Zionism to Eastern Europe resulted in fierce condemnations by the Rabbinic leadership. Their opposition was based on two factors. First, the movement rejected the traditional approach to Exile. Second, since 95% of its leaders and supporters were irreligious it generally formed a path over which Jews could leave their faith. And in fact, they strove to make the religious, God-fearing Jews, and especially the youth, into non-religious, secular Jews. Unfortunately, they were wildly successful. Basically, they wanted to transform Judaism from a spiritual, Godly entity, into a secular, political entity—with its goal, a land, materialism etc acquired through military means.

Moral Dilemma

There was a second issue, no less important, involved here and that was a moral dilemma, involving the oppression and subjugation of a people, the stealing of their land and of their sovereignty. All of this is most strictly forbidden by God and His Torah.

The Zionist platform necessitated ignoring the Palestinian inhabitants of the land. This was the other great evil of Zionism. It tried to tell the world that Palestine was uninhabited and all those living there were little better than barbarians. As their famous slogan went “a land without a people for a people without a land.”

Although isolated voices within the Zionist movement were raised that protested this moral blindness, the mainstream movement was determined to proceed regardless of Palestinian sentiments. In retrospect it is worth noting the efforts of those associated with the movements of *Brit Shalom* and *Ichud* (Zionist organizations) who insisted that any attempt at Jewish return to



Traditional Orthodox Judaic doctrine taught the Jews for many centuries that they were in Diaspora because of their sinful rebellion against God. One example of the many cases of the Israelites rejecting God and His ways is illustrated here, the story of the golden calf. In the absence of Moses, the people grew restless and built an idol, representative of the moon-god, who was symbolized by the crescent-like upturned horns of the calf. Here Dathan, a high-ranking Israelite who helped convince the Jews to turn from God and build the golden idol, and several of his cohorts (Korah and Abiram) are swallowed up by the earth as punishment for their transgressions. Above right can be seen the platform for the idol as it crashes into the chasm opened by the Lord.

Zion could only be done with the cooperation of the Palestinians.

When this strategy of ignoring the Arab community became impossible, the Zionist movement, and later the Israeli state, sought to depict them as unreasonable enemies, for whom military conquest was the only just fate.

Accordingly, both exilic missions (repentance and serving as

a “light unto the nations”) were savaged by the ideology and deeds of Zionism.

Israel: The Grim Reality

In 1948, the state of Israel became a reality. The Jewish people were now to have a safe haven. Jews need no longer fear the exile. They had come home. Eventually all Jews would find their way to the “new Jewish homeland.”

It is worth noting two historical episodes in the early stages of Zionism. In the 1920s, the chief Rabbi of Jerusalem, Rabbi Yosef Chaim Sonnenfeld, personally went to King Abdullah of Transjordan to declare the Jewish communities’ loyalty, and in order to elucidate the true Jewish stance, which was in total opposition to the Zionist movement. The second episode was in 1947. The chief Rabbi, who was Rabbi Yosef Tzvi Dushinsky, sent a letter to the United Nations in Lake Placid, stating that he had 60,000 Jews under his authority and that they requested not to be included in the, soon-to-be-formed “state of Israel.” Unfortunately, they were totally ignored.

These chief rabbis in Jerusalem should not be confused with the “chief Rabbis” and “Rabbinate” of the “state of Israel,” for these above-mentioned chief Rabbis were truly the leaders of Jewry in Jerusalem, Palestine and worldwide. The Rabbinate of the “state of Israel” and their rabbis are a farce and have nothing to do with the true Jewish religion and certainly cannot represent anything Jewish or the Jewish people.

The misgivings and warnings of so many Orthodox leaders were forgotten. A euphoria seized much of worldwide Jewry. Today, 54 years later, the dream has become an obvious nightmare.

There is no safe haven. The “state of Israel” is the most dangerous place in the world for a Jew today. Wars follow upon wars. The toll of Jewish and Palestinian dead mounts steadily. Efforts toward peace have failed. Further attempts to “wage war on terrorism” will doubtless exacerbate Palestinian resentment. The Zionist leaders are at a loss as to how to proceed.

Our Current Goals

The goals of Neturei Karta International, are varied. First, we seek to keep alive the traditional Jewish approach to exile and redemption. The notion that the great, glorious and spiritual miraculous prophecies of Scripture have been, are and will be fulfilled by those who reject the basics of Torah is bizarre and repugnant. The notion that our people are no longer in exile because the likes of Chaim Weitzman or David Ben Gurion have so decided is false and distasteful.

Jewry always yearned through centuries of precarious existence for the true redemption of the Messiah. This Messiah has been the source of our hopes and prayers since the Temple’s destruction.

The true redemption of our people and of all mankind is in the hands of the Creator. It is imperative that we realize that we are still in exile. Failure to do so will mean that the mitzvah of being *metsapim l’yeshuah*—yearning for redemption, will be lost. We will no longer seek to alleviate the burden of sin that has brought us exile. And we may fall prey, as do Zionists and their lackeys, to an inappropriate and aggressive stance towards the Gentile host countries. On the contrary, it is imperative that the

Jewish people be thankful to the people of the countries that have hosted them and shown them hospitality, throughout the generations. We, the true followers of Judaism worldwide, are truly grateful and wish to express our gratitude to all those nations, including the Arab nations and including the Palestinian people. Further, we are commanded to be peaceful and loyal citizens in every country wherein we reside. And again, the true Torah abiding Jews worldwide obey fully this commandment.

Second, the oppression of the Palestinian people is repugnant, painful and embarrassing to us. We wish to undo the damage done to the good name of the Jewish people by those who wage war against the Palestinians and open the wounds of enmity between Jewish and non-Jewish peoples. We meet with Palestinians and Muslim leaders and laymen around the world. We join in the pain and suffering of the Palestinians and other men of good will in their battle against oppression and their struggle for justice.

If Jews wanted to settle in Palestine, then this had to be conducted with the agreement of the land’s indigenous people. The notion of taking it from them or of depriving them of their sovereignty and right to representative government is totally wrong.

The Jewish people were not created to oppress another people. They were intended to be moral paragons. The desire for the land at any cost to anyone is a contradiction with our moral national mission.

Third, we seek to promote goodwill between Jewry and all mankind. The philosophy of Zionism encourages Jews to lord it over all non-Jews. This results in endless Jewish confrontations with all people. This is improper at any time and certainly at present. Ironically, the Zionist state was supposedly created to protect Jews from “anti-Semitism,” yet they are the greatest and main creator of “anti-Semitism” worldwide. We welcome all Jews and all men of goodwill to our efforts.

We pray and hope that those Jewish people who have strayed from the correct path return to the true folds of their faith. We further pray for the peaceful and speedy dismantling of the Zionist state, without any further bloodshed and pain to Muslim or Jew. We pray and hope for the eventual redemption of all people, and for the day when all mankind will recognize the One God and serve Him together in peace and harmony speedily in our days. ❖

FOOTNOTES:

¹ Autonomism is the concept of a society that does not use barter or money whatsoever. Instead, all work done is voluntary for the betterment of society and to better oneself.

Rabbi Yisroel Dovid Weiss is a leader of Neturei Karta International, an anti-Zionist Jewish group. This paper was presented by him at The Barnes Review Third International Conference on June 14, 2002. For more information contact: Neturei Karta International, Jews United Against Zionism, 102A Saddle River Rd., P.O.B. 81, Monsey, NY 10952. Telephone: (845) 371-0490. Fax: (845) 371-4291. Visit them at: www.netureikarta.org or e-mail: info@netureikarta.org



Genocidal Depopulation: THE DEIR YASSIN MASSACRE

BY ISRAEL SHAMIR

The massacre of Palestinians at a village called Deir Yassin (now renamed Givat Shaul Bet) was one of the most significant events in 20th-century history. It stands as one of the starkest and most pivotal initial tragedies in a genocidal depopulation affecting more than 400 Arab villages and cities and the expulsion of over 700,000 native Palestinians to make room for invading Jewish immigrants from all over the world.

On a beautiful spring day, when the skies of the Holy Land are a tender blue and the grass is a verdant green, air-conditioned buses ferry tourists from the City of the Plain to the City in the Mountains. A small distance past the halfway point, just beyond the reconstructed Ottoman inn of Bab al-Wad, the Gate of the Valley, the bus drives by the red-painted skeletons of armored vehicles. This is where the tour guides make their routine pitch:

These vehicles are in memory of the heroic breakthrough of Jews relieving the blockade of Jerusalem imposed by the aggression of nine Arab states.

The number of Arab states varies with the mood of the guide and how they size up their audience. The battle for the road to Jerusalem was a high point of the 1948 civil war in Palestine, and it ended with the Zionist Jews of the Plain capturing the prosperous West End of Jerusalem with its white stone mansions of Arab nobles and German, Greek and Armenian merchants. In the course of these battles they also subdued the neutral, non-Zionist Jewish neighborhoods. Zionists expelled the gentiles in a massive sweep of ethnic cleansing and contained the local Jews in the ghetto. In order to achieve this feat, they razed to the ground the Palestinian villages on their path to the city. The rusted junk is barely an adequate backdrop for the standard Israeli narration, and they would not qualify for a realistic film production. It is a



Above, Christian graves desecrated by Israelis. Photograph is from the Greek Orthodox and Armenian Cemetery on Mt. Zion, in Jerusalem, 1967.

staged scene that lacks the authentic look needed by movie directors. The story of the blockade and aggression is a theater play, not a cinema script. It is an encore performance for the tourist receiving indoctrination on the non-stop trip to the Wailing Wall and the Holocaust Museum.

The war for this road was over in April 1948, weeks before Israel declared independence on May 15, before the hapless ragtag units of Arab neighbors entered Palestine and saved what remained of the native population. As T.S. Eliot observed, April is the cruelest month. And so it was on that fateful April day when the Palestinians were doomed to start a journey to five decades of exile. Its apotheosis was reached near the entrance to Jerusalem, where the Sacharov Gardens lead to a cemetery, to a lunatic asylum, and to Deir Yassin.

Death has many names. For every Palestinian, it is "Deir Yassin." On the night of the ninth of April, 1948, the Jewish terrorist groups Etzel and Lehi attacked the peaceful village and massacred its men, women and children. I do not want to repeat the gory tale of sliced-off ears, gutted bellies, raped women, torched men, bodies dumped in stone quarries or the triumphal parade of the murderers. Existentially, all massacres are similar, from the Ludlow massacre to Deir Yassin.

Yet, the Deir Yassin massacre is special for three reasons. One, it is well documented and was witnessed. Other Jewish fighters from the Hagana and Palmach, Jewish scouts, Red Cross representatives and the British police of Jerusalem left complete records of the event. It was just one of many massacres of Palestinians by the Jews during the war of 1948, but none received as much attention. This is probably due to the fact that Jerusalem,

the seat of the British Mandate in Palestine, was just around the corner.

Second, Deir Yassin had dire consequences beyond its own tragic fate. The horror of the massacre facilitated the mass flight from nearby Palestinian villages and gave the Jews full control over the western approaches to Jerusalem. The flight was a prudent and rational choice for the civilian population. As I write this, my TV glares with the image of Macedonian peasants fleeing a war zone. My mother's family escaped from a burning Minsk on June 22, 1941, and survived. My father's family remained and perished. After the war, my parents could return like other war refugees. The Palestinians, however, have not been allowed to come back, even to this very day.

The third reason the Deir Yassin massacre is special is the careers of the murderers. The commanders of the Etzel and Lehi gangs, Menachem Begin and Yitzhak Shamir, eventually became Israeli prime ministers. None of them expressed any remorse, and Begin lived the last days of his life with a panoramic view of Deir Yassin from his house. No Nuremberg judges, no vengeance, no penitence; just a path of roses all the way to a Nobel Peace prize. Begin was proud of the operation, and in his letter to the killers he congratulated them for fulfilling their national duty. "You are creators of Israel's history," he wrote.

Shamir was also pleased that it helped to achieve his dream: to expel the *nochrin* (non-Jews) from the Jewish state.

The field commander of the operation, Judah Lapidot, also had quite a career. His superior, Begin, appointed him to run the campaign for the right of Russian Jews to immigrate to Israel. He called for compassion and family reunion; he orchestrated the demonstrations in New York and London with that memorable slogan "Let My People Go." If you supported the right of Russian Jews to immigrate to Israel, maybe you came across this man. By then the blood stains of Deir Yassin had presumably washed off. For the political indoctrination of Russian immigrants, he even published a Russian-language version of *Oh Jerusalem*, a best-seller by Lapierre and Collins, expurgating the story of Deir Yassin.

But there is yet another reason why this event was historically significant. Deir Yassin demonstrated the full scope of Zionist tactics. After the mass murder became known, the Jewish leadership blamed the Arabs. David Ben Gurion, the first prime minister of Israel, announced that the Arab rogue gangs perpetrated it. When this version collapsed, the Jewish leaders began the damage control procedures. They sent an apology to Emir Abdallah.

Ben Gurion publicly distanced himself and his government from the bloody massacre, saying it stained the name of



Above, victims of the Qibya massacre, October 1953, slaughtered in a raid by an Israeli commando unit led by Ariel Sharon, now the prime minister of Israel. Sharon has been under investigation by the UN for orchestrating several other massacres of Palestinian and Lebanese civilians. At Deir Yassin, a suburb of Jerusalem, the Irgun and Stern Gangs massacred 255 men, women and children, April 9-10, 1948.



Above, a wanted poster of the Palestine Police offering rewards for the capture of Irgun Z'vai Leumi terrorists. From left to right: Menachem Begin, Arieh Ben Eliezer, Leib Boyko, Reuben Franco and Marek Kahane. Is murder a prerequisite for Israeli prime ministership?

every honest Jew and that it was the work of dissident terrorists. His public relations techniques remain a source of pride for the good-hearted pro-Zionist “liberals” abroad. “What a horrible, dreadful story,” a humanist Jew told me when I drove him by the remaining houses of Deir Yassin. Then he added: “But Ben Gurion condemned the terrorists, and they were duly punished.” “Yes,” I responded, “they were duly punished and promoted to the highest government posts.”

Just three days after the murder, the gangs were incorporated into the emerging Israeli army, the commanders received high positions, and a general amnesty forgave their crimes. The same pattern, an initial denial, followed by apologies, and a final act of clemency and promotion, was applied after the first historically verifiable atrocity committed by Prime Minister Sharon. It was at the Palestinian village of Qibya, where Sharon’s unit dynamited houses with their inhabitants still in them and massacred some 60 men, women and children. After the murders became public, Prime Minister Ben Gurion, at first, blamed rogue Arab gangs. When that did not wash, he blamed “Arab Jews,” who, he said, being Arabs by their mentality, committed the unauthorized wild raid of vengeance and killed the peasants.

For Sharon, it was the usual path of roses all the way to the post of prime minister. It sometimes appears that to become the prime minister of Israel, it helps to have a massacre to your name. The same pattern was repeated after the massacre of Kafr Kasem, where Israeli troops lined up the local peasants and machine-gunned them down. When the denial failed, and a communist MP disclosed the gory details, the perpetrators were court-martialed and sentenced to long prison terms.

They were out before the end of the year, while the com-

mander of the murderers became the head of Israel bonds. If you ever purchased Israeli bonds, maybe you met him. I am certain he washed the blood off his hands by the time he shook yours. Now, with the passing of 50 years, the Jewish establishment has decided to, once again, take a stab at Deir Yassin revisionism. The Zionist Organization of America (ZOA) pioneered the art of denying history and published, at the expense of American taxpayers, a booklet called *Deir Yassin: History of a Lie*. The ZOA revisionists discount the eyewitness accounts of the survivors, the Red Cross, the British police, Jewish scouts and other Jewish observers who were present at the scene of the massacre. They discount even Ben Gurion’s apology, since, after all, the commanders of these gangs became in turn prime ministers of the Jewish state.

For ZOA, only the testimony of the murderers has any validity. That is, if the murderers are Jews. Still, there are just people, and probably because of them the Almighty does not wipe us off the face of the earth. There is an organization called Deir Yassin Remembered, which fights all attempts to erase the memory of that massacre. They publish books, organize meetings, and are working on a project to build a memorial at the scene of the massacre, so the innocent victims will have this last comfort—their name and the memory saved forever (Isaiah 56:5). It will have to do, until the surviving sons of Deir Yassin and neighboring villages return from their refugee camps to the land of their fathers. ♦

Israel Shamir is an Israeli writer and journalist. His article on the massacre of Christians at Mamilla Pool appeared in the November/December 2001 issue of THE BARNES REVIEW.

PROFILES IN HISTORY

On April 1, 1904, the vanguard of an East Indian influx reached Canada. Five Sikhs arrived on the *Empress of India*. Each succeeding month brought two or three more. Most of the immigrants were Sikhs. With a reputation for violence, they were not welcomed by the average white Canadian. The "Hindus," as they were called, came in expectation of wages 10 to 15 times as high as they could make in India.

Born in England in 1878, William Charles Hopkinson showed a knack for languages. In 1904, he became an instructor of police in Calcutta, India, and a few years later he moved to Vancouver, Canada, where he was hired by the Canadian government as an immigration inspector and interpreter.

In the first decade of the 20th century, a network of secret societies spread from the Punjab and Bengal to Hindu communities abroad. Hopkinson had access to criminal intelligence material from India that none of his Canadian superiors was supposed to see, and his connections were such that, in the United States, the commissioner-general of immigration smoothed the path for his inquiries. He drew a salary from the Canadian government, a stipend and expenses from the India Office and a retainer from the U.S. immigration service, with the approval of his superiors in the Canadian Department of the Interior. Hopkinson provided U.S. immigration authorities with information on Indians entering the United States. Copies of his reports were sent to the Canadian government as well as to the British Colonial Office in London.

Gurdit Singh Sarhali of the Punjab had attended British-run schools up to the university level and then migrated to Singapore, where he was engaged in the contracting business, both there and in the Malay States. Gurdit Singh devised a scheme to enrich himself and to embarrass the British and Canadian governments. He planned to establish a steamship line from Calcutta to Vancouver, carrying Indians to the New World. In March 1914 he began selling tickets in Hong Kong, and shortly afterward used the proceeds to charter the steamship *Komagata Maru* for six months, for 60,000 Hong Kong dollars.

The ship left Yokohama on May 3, 1914, with its cargo of 376 illegals. On May 22, 1914, the steamship *Komagata Maru* was anchored off the No. 2 berth in Vancouver harbor. The arrival of the *Komagata Maru* in Vancouver produced a storm of protest throughout British Columbia. Immigration officials asserted that the Indians would not be let in.

Immigration officials increased their watchfulness, and one of the patrol boats remained constantly by the ship. As the day was approaching for the ship to leave Canadian waters, the passengers took control of the ship from Captain Yamamoto and his crew. Yamamoto sent a letter to Chief of Police McLennan asking the police to help him regain control of his vessel. The government instructed Superintendent Reid of the Immigration Department to take a firm hand at once, to subdue the Indians of the *Komagata Maru*, and to send the steamer back to Asia.

It was decided that the ship was to be taken by police and immigration forces the evening of July 18, 1914. The tug *Sea Lion* with 125 Vancouver city policemen and 33 special immigration police aboard reached the *Komagata Maru* at one o'clock on the morning of the 19th. At that moment it became obvious that the deck of the *Sea Lion* was 15 feet below the deck of the *Komagata Maru*, giving a tremendous advantage to the Indians in the fight that was soon to follow. The police force was met with a fusillade of coal, bricks and scrap iron. The light of the



William Charles Hopkinson

On board the Sea Lion, H.H. Stevens is at center; William Charles Hopkinson is second from the right.

Sea Lion blazed on naked sword blades and on one or two rifle barrels. Most of the Indians were armed with 10-foot bamboos. Others had iron bats and large knives.

Wounded men staggered into the *Sea Lion* captain's cabin for medical attention. Fifteen minutes after the beginning of the battle, the *Sea Lion* backed away from the steamer and returned to the pier. The Indians yelled and promised to "cut the hearts out of any dogs of the white race" who came aboard the *Komagata*. However, on the morning of July 23, 1914, the *Komagata Maru* left her anchorage in Burrard Inlet, to return to India, under pressure from the *HMCS Rainbow*, an "Apollo"-class cruiser used by the Royal Canadian navy.

Soon thereafter, Arjan Singh, a Sikh in the employ of the government, was shot dead by Ram Singh. On September 5, the body of Arjan Singh was cremated. This was followed by a memorial service in the Vancouver temple. Approximately 50 people participated, including Bela Singh, who sat directly behind Bhag Singh, who was leading the service. Twenty minutes later, he began shooting, first at Bhag Singh, then at others. Nine individuals were shot. Bhag Singh and Bhattan Singh were mortally wounded.

A hundred Sikhs crowded into the hearing for Bela Singh, and he was bound over for trial. As the October 21 date for Bela Singh's trial approached, plans were made to ensure that Hopkinson, who was expected to testify in behalf of Bela Singh, would be killed.

At 10 o'clock in the morning on October 21, 1914, Hopkinson was standing at an entrance of the British Columbia Provincial Courthouse, when Mewa Singh stepped up to him, drew a .32-caliber snub-nosed revolver and fired. The inspector sank to his knees, grabbing Mewa Singh around the thigh, only to receive another bullet in the region of his heart. Mewa clubbed him over the head with the revolver, held in his left hand, then he transferred the revolver from his left hand to his right and resumed firing. By the time a doctor arrived, Hopkinson was dead.

Today, Hopkinson is viewed by many whites as an anti-immigration hero, while his assassin, Mewa Singh, is hailed by non-whites and liberals as "the real hero." ♦

Explosive WWII Secret EXPOSED

The Churchill-Hitler Parley of 1940

By Alec de Montmorency



Mayor of New York, Fiorella La Guardia, right, and William Mackenzie King, the Canadian prime minister, at the first session of the Permanent Canadian-United States Joint Board on Defence, held January 1, 1940.

Adolf Hitler and Winston Churchill held secret talks during World War II. The purpose? To prevent Franklin Roosevelt from seizing Canada. The late Revisionist writer Alec de Montmorency has left these reminiscences as part of his legacy.

The *Times of London*, on July 30, 1968 ran a sensational story that the U.S. media failed to report, perhaps because it was included in an obituary—that of Bjorn Prytz, the Swedish wartime envoy in London. Or perhaps there was a more sinister reason for suppressing the story.

Involved in that mysterious episode were Winston Churchill, Adolf Hitler, Prytz, R.A. Butler (British assistant foreign secretary at that time) and his immediate superior, Lord Halifax, plus two Swedish billionaire bankers: Marcus (“Dodde”) Wallenberg and his elder brother Jakob Wallenberg, who acted as intermediaries in that hush-hush dialog and were members of the Swedish Foreign Trade Commission, holding diplomatic passports that helped them travel freely in wartime. All are now dead.

Also involved in that episode, tangentially, were William Mackenzie King, prime minister of Canada, and Franklin Delano Roosevelt, president of the United States, plus, probably, Percy Philip, the Scottish-born *New York Times* correspondent in Ottawa, an intimate friend of King.

This writer got wind of the secret parley by chance. I had

fled to England on June 30, 1940, as the Franco-German armistice came into effect, and Marshal Petain, the new chief of the French government, announced on the radio that French nationals, including members of the French armed forces, who found themselves on French territory to be occupied by the Germans were free to go either into the unoccupied zone or overseas as they chose.

I was in Henfaye, near the Spanish border, at the time, and jumped into a Basque fishing boat that had been chartered by the British navy to help evacuate British nationals. The trawler took me to a Scottish merchantman offshore. I was in Liverpool six days later.

In London, after being cleared by the British Immigration Service and billeted into Grafton Hotel, I went to the Swedish Legation to inquire about the possibility of getting a job as a deckhand on a merchant ship. There I was received by Maj. von Rosen, the military attaché. Count von Rosen invited me to Munich, then introduced me to some of his colleagues. Among these was Lt. Edvard Carlbom, assistant military attaché, whose family owned a shipping line.

Rosen then said that if I needed help from the Swedish legation to discuss it with Edvard, that the legation could help me to use diplomatic mail to communicate with my family and friends in France and elsewhere.

Edvard and I became great friends. Rosen also introduced me to a Captain Weststrom, the naval attaché.

I learned from Edvard that a grave crisis had arisen in June 1940 between London and Washington as the French army was crumbling before the onslaught of the German motorized divisions. The crisis centered on a strange suggestion or request from President Franklin Roosevelt to Mackenzie King. FDR wanted to station U.S. troops in Canada to safeguard the country "against possible invasion." That request had caused no end of worry for the prime minister.

The reason for King's worry was centered on a letter which FDR's cousin Teddy, President Theodore Roosevelt, had addressed to Sen. John Cabot Lodge of Massachusetts, informing him that the greatest boon he wished from the Almighty was a war with England. "We will take Canada. The British navy will bombard New York and Boston but we will keep Canada."

What was on the mind of FDR, King kept asking himself. Canada needed no protection. There could not be any imaginable external threat. Then what was on FDR's mind? Fend off a possible invasion attempt by Germany or some other power, or just occupy Canada during the current chaotic international situation and annex England's huge northern dominion? That would fit well with FDR's loudly professed anti-imperialist persuasion. King had alerted Churchill telling him he would rather fight than accept such a proposal however camouflaged in terms of neighborly concern.

Churchill's request to Stockholm to arrange a secret par-



Above, British Conservative statesman Edward Frederick Lindley Wood, Lord Halifax (1881-1959), left, sees off German Ambassador Herr von Ribbentrop at Victoria Station, prior to his departure for Berlin for talks with Adolf Hitler, November 1937. Lord Halifax attended the secret 1940 meeting of Adolf Hitler, Winston Churchill and others concerned about FDR's imperialistic designs on Canada.



America has often posed a military threat to Canada, as in 1775 when they almost captured Quebec, and in the War of 1812, when U.S. armies came close to gaining control over Upper and Lower Canada. But most Canadians, and many anti-imperialistic Americans, would be horrified to learn that Franklin D. Roosevelt (right) thought World War II would give the United States an excellent opportunity to annex Canada, under the pretext of guarding the northern country against an invasion by Adolf Hitler (center), who certainly had no plans to invade either Canada or the United States. Winston Churchill (left), after secretly talking with Hitler about it, put the kibosh on the scheme.

ley with Hitler followed. That request was most welcome to the Swedish government, because of the situation in Norway. Hitler was insisting that Sweden allow medical personnel to be sent over Swedish territory to Narvik, against the international rules. On the other hand the Swedes feared a refusal might trigger a German attack on Sweden. The Swedish government had proceeded quickly.

Immediately after receiving agreement from Berlin for those secret talks, the Swedish government had named Jakob Wallenberg, who had been successfully dealing with Hitler about the industrial plants owned by the Wallenberg family in Germany, especially the ball bearings manufactured by SKF, a concern belonging to the Wallenberg family to be the contact man in Berlin while Marcus (Dodde) Wallenberg, an old friend of Churchill was sent to London.

When Churchill saw Dodde Wallenberg, he exclaimed: "The Swedes are always ready for a drink or for the Russians!"

He did not hide from the wealthy Swede that his main purpose for the parley with Hitler was to frighten Stalin and cause him to persuade FDR to forget or at least postpone his designs on Canada. He showed him a letter he had received from Gen. Weygand (whom he had known since the Versailles Conference after World War I). Weygand was quoting in it a famed saying of Archimedes: "Give me a stress point and I shall lift the world." That letter was from the time of the Soviet war against Finland and Weygand was saying that in the situation the stress point was Stalin's worry about what would happen to the Soviets if the Anglo American forces in the Middle East used the Kirkuk airfield to send Wellington bombers to bomb and firebomb Baku and the Soviet oil refining installations there, depriving the Red Army of fuel and making Russia prone in the face of the German Army. Baku was Stalin's pet concern and the stress point needed to frighten him and cause him to dissuade FDR. Thus Stalin had

another reason to discontinue his attempted conquest of Finland, to avoid a full-scale war against Sweden.

It is a certainty that Stalin knew about the secret conversations between Churchill and Hitler. His ambassadors in London and Berlin Maysky and Dekenazov were no fools and must have reported back to Moscow that one Wallenberg brother, Marcus, was seeing Churchill in London while the other, Jakob, was in frequent contact with Hitler.

So this parley must have also been noted by President Roosevelt and could not have cheered him either.

To this day, no word has appeared in the U.S. media about the secret talks between Churchill and Hitler. On the other hand, that parley resulted in the opening of navigation between Sweden and the outside world with British and German navies providing charts and pilots to help Swedish vessels dodge the floating mines including magnetic ones, in Skagerrak and elsewhere off the coast of Sweden and Norway, plus elsewhere in the North Sea. The information that had reached me at the time was that Churchill had become tied up to FDR and the latter had a big faction of the British war cabinet practically in his pocket, including even Anthony Eden, with his hopes of succeeding Churchill, which he eventually did, for no good for himself or his country. ❖

The late Alec de Montmorency was a true man of the world, in the best sense of the expression. Fluent in seven languages, he had the blood of the European aristocracy running in his veins, although he was far from rich in terms of money. He was a very frequent contributor to the now-defunct Spotlight newspaper, often writing on matters of alternative health care. It was Mr. de Montmorency who popularized pau d'arco as a remedy for cancer in North America, sparking a small industry (from which he derived no profit).

STONE AGE SURGERY

In some ways at least, people of the stone ages (including, of course, our own ancestors) were not quite the backward “cavemen” as modern Europeans and Americans tend to believe. Many behaviors and artifacts that most paleoanthropologists and archeologists consider to be of recent origin may actually go back much further in time than they suppose, to Mesolithic and even Paleolithic times. Richard Rudgley, the author of *Lost Civilizations of the Stone Age*, argues that stone-age *Homo sapiens* were responsible for working out the constellations of the night sky, invented the first calculating instruments and were skilled in medicine, dentistry and surgery.

The modern Kisii or Gusii people of Kenya, and, to a lesser extent, the Tende people of Kenya and Tanzania, while not, of course, “stone age” peoples, are the last cultures on Earth known to still practice the surgical technique inherited from the early stone age known as trepanation, which involves the removal of part of the brain case, although it was also done in Algeria and probably a number of other places around the world in historical times. One might be surprised to learn that the operation, as performed by these rather primitive Negro peoples, has a high rate of success. The witch doctor, or *omobari omotwe*, who operated on one former Kenyan policeman of the Gusii tribe reported that he had performed this operation more than 100 times and had never lost a patient. At any rate, it appears that when stone-age methods are used, the mortality rate does not exceed about 5 percent. In contrast, 18th- and 19th-century Western physicians who, for one reason or another, attempted this



This diorama from the Science Museum in London depicts skull surgery as practiced by Europeans of the New Stone Age, or Neolithic era. Amazingly, it now appears that most patients of this seemingly radical procedure survived.

procedure eventually rejected it because of their almost 100 percent mortality rate. It is not known why primitives were so much more successful than semi-modern doctors in carrying out this procedure.

Trepanation was practiced in Europe from about 10,000 years ago until about the Neolithic period (ca. 6000 B.C.), when, for unknown reasons, it became less common. Some primitives today superstitiously believe the operation allows “evil spirits” to be let out of the human head, which one might well imagine to have been the motivation of the ancients. Such evil spirits might have been believed to be the cause of epilepsy, for example. But the operation does appear to have a bona-fide therapeutic effect in some cases of severe headache and other disease conditions.

In 1940 the prehistoric archeologist Stuart Piggott, acknowledging that trepanation was a dangerous and difficult affair, argued that the procedure in the Neolithic was haphazard and only “accidentally successful.” Yet, in light of more recent studies showing that healing was the norm both in Neolithic Europe and among the Incas, it must now be admitted that a greater competency in trepanation than Piggott would allow must have been behind the success rate of the operation in ancient times.

Thomas Wilson Parry, MD (1866-1945), was fascinated by trepanation, especially as it was performed in the stone age. Parry not only identified the various methods by which trepanation was performed but also conducted his own experiments on skulls using a variety of surgical implements of a traditional kind (left) in order to judge their efficiency for himself.



Set of three “drills” used by Dr. T.W. Parry for reenactment experiments in Neolithic-style skull surgery.

Smear Tactics:

Can Our Constitutional Government Prevail?

BY THE HON. JACOB THORKELSON

Jacob Thorkelson (R-Mont.) served only briefly in Congress, but his tenure was a stormy one as indicated by the Thorkelson speech published below. An outspoken nationalist and foe of alien influence over U.S. foreign policy making, Thorkelson was an unswerving devotee of American constitutional principles and a no-holds-barred critic of the plutocrat-dominated privately-controlled Federal Reserve money monopoly.

It is my desire to call attention to an article published in *The Pathfinder* of June 24, [1939], on page 15, which to me clearly revealed the character of those who own or manage the paper. True to their stripes, and similar to all communists, the editors of *The Pathfinder* evidently disapprove when members of Congress respect their oath of obligation. These editors are no doubt of the variety which prefers *The Protocols of the Learned Elders of Zion* to the United States Constitution.

I am rather amused when this obnoxious tribe begins to spit its communistic venom, for it can only end, as it has before, in endless wandering. It is the first time the Communist Defamation League [Anti-Defamation League.—Ed.] has made a personal attack upon me, and I hope it will be the last time, for I want to be charitable. Thousands of real, patriotic Americans in all classes of society are very well aware that character destruction or “smearing” is a communist stock in trade, but the cloak is now worn and frayed. The gentleman from Illinois (Mr. Sabath)¹ is quoted in this paper as having said: “The gentleman from Montana has time and again stuffed the *Record* with column after column of material

generally of a highly obnoxious and bigoted nature. At the same time, while the extended remarks were never made on the floor of this House, they appear as having been actually spoken here. . . . I will object to any intolerant and ridiculous dissertations calculated to promote prejudice and class hatred.”

I shall refrain from criticizing the most venerable gentleman from Illinois, for he is only his master’s voice, wailing in the wilderness of communism. When the venerable gentleman blows warm, he glorifies the president. When he blows cold, he reviles an ex-president, Mr. Hoover. This, I observe, is the extent of the venerable gentleman’s statesmanship.

In replying to *The Pathfinder*’s observations on cost for inserts in *The Congressional Record*, I can say such expense will be a mere bagatelle as compared to the cost of internal strife and revolution which is now contemplated and financed by the same people who financed the World War, the Russian revolution and the Spanish revolution. As a matter of fact, if every member in Congress would stand forth in the protection of the constitutional rights of the people, communism and its allied creeds would find

no place in the United States. I am, however, delighted to find that the writer of the article in *The Pathfinder* compares me with Gen. Moseley, for the general is, indeed, a staunch American and so recognized in the U.S. Army, in which he served with distinction. He is also recognized as a loyal American by Congress, for he has been decorated twice for distinguished service to the country. His clarification of an issue before the Dies Committee again entitles him to further national distinction for his service to the nation.

The venerable gentleman's objection did not prevent my remarks from being placed in the *Record*, as *The Pathfinder's* article implies, for my remarks will be found in the issue of June 19, and I shall ask the editorial staff of *The Pathfinder* to read them. I am not upset about the international press, as implied in this article, except in its abject submission to the rulers of the invisible government, and in its betrayal of the people whom it is supposed to serve with truth. I am not looking for, neither do I desire mention in any publication of the international subsidized press, or in *The Pathfinder*, and it is indeed unfortunate that it took the liberty of mentioning me in the manner it did, for it has now classified itself.



General George Van Horn Moseley

In his response to his critics in the speech published here, Congressman Jacob Thorkelson referred to the fact that his own critics had compared him to "Moseley." The Moseley in question was one of America's most remarkable military figures, General George Van Horn Moseley who, like Thorkelson, was an outspoken and unabashed nationalist and anti-communist. A graduate of West Point and the Army War College, Moseley—one of America's most decorated officers—served as deputy chief of staff of the U.S. Army under General Douglas MacArthur who called Moseley his "most trusted subordinate." In 1939 Moseley's testimony before a congressional committee, describing and documenting the indisputable Jewish origins of Bolshevism, was stricken from the official record. In his recent book, *The Jewish Threat: Anti-Semitic Politics of the U.S. Army* (New York: Basic Books, 2000), author Joseph W. Bendersky takes aim at Moseley and a host of other American military heroes indicting them with anti-Jewish attitudes. Bendersky provides a vast array of material which seem to confirm his charges. Among those generals standing accused include such well-known names as: George S. Patton Jr.; George E. Stratemeyer, Albert C. Wedemeyer, Edward M. Almond and Pedro del Valle.

I can only say that the press is using good judgment in remaining silent upon patriotic activities, a quality which *The Pathfinder* should observe, for unjust criticism might entail danger. When 120,000,000 people discover how they have been sold down the river by those who swore to preserve, protect and defend their rights and liberties, it is possible that reprisals may result. I also note in the June 26 *Times-Herald* that "The Washington Merry-Go-Round" labels myself and two others "Nazis." This is not strange, for when anyone speaks on the constitutional rights of the people and opposes communism one of the wailing prophets sticks out his head and shouts, "Nazi!"

The capitalistic barons who are financing the Red activities in the United States may believe that their agents have a stranglehold on American labor, but they might find themselves mistaken in that, for as I know labor, they are staunch and patriotic American citizens. During my campaign, when I talked on communism and on constitutional government, the greatest appreciation was expressed, not by the "white collar" group, but by the real workers, or the men that I, as a doctor of medicine, called upon in their private homes. It was these men who said: "We heard you over the radio. When are you to speak again?"

And it was these people who expressed their firm belief in the Constitution of the United States. It was our so called professors and educators who were slightly pink or even red in their expressions. It is this same group of professors, economists, and educators that are now attempting to run the sovietized government of the United States, and their lack of ability is clearly evident in the condition in which we find ourselves today.

When the American working people realize that they are used as stooges by the moneychangers, and the international communists who are now promoting and paying for the cost of such activities in the United States, I am sure that they will wash their hands of this deadly communistic poison, and rally to the colors as all patriotic citizens of course will do. The plan to sovietize the United States should be clear to everyone, for it is now coming to the front in its true light. Congress has been an instrumental aid in bringing this thing about by bestowing greater and greater powers on one man. He, having the power to appoint and place anyone he chooses in key positions in the governmental departments and forces, may, of course, provide people upon whom he can depend to support him in consummation of whatever plan he has in mind. There is an advantage in having good communists in key positions, and I do not deny that this is a part of the Soviet plan. It should be clear to all.

If the government intended to adhere to the Constitution, Congress would not be requested to mutilate the document by bestowing power on individuals contrary to what is set forth in the Constitution. There is no purpose or reason for breaking constitutional government down unless it is to be replaced by some other form, and the people should ask themselves just what the president intends to do. Conversion of our government can easily take place without the public's being aware of such intrigue, and this is particularly true when those who are supposed to represent the people fail to maintain the commanding power of Congress itself.

I am now dealing with cold facts, and I challenge Congress to prove that we are not departing from sound constitutional prin-



During his life, Dr. Jacob Thorkelson was an outspoken critic of the Federal Reserve system and the powerful monied interests that profited from the usurious practices of that private institution. For his criticisms he was branded “anti-Semitic.” Above, “the Temple” (Federal Reserve building) in Washington, D.C. Right, Jacob Thorkelson.

ciples. If the president of the United States had the interest of the people at heart, why did he allow the moneychangers to take charge of all the gold and establish ownership of it? If the president had the interest of the United States and the welfare of the people at heart, why does he not order the Army, Navy and the FBI intelligence services to bring in and apprehend all communists and those who are advocating destruction of our government? Is it to the interest of the United States to allow military secrets to be revealed to foreign nations, particularly to the Soviet Union? Is it to the interest of the nation to destroy business and replace it with federal-owned corporations similar to many of those now operating contrary to the Constitution itself? Is it to the interest of the people that we maintain the Export and Import Bank? Is this all for the general welfare of the people, or is it for the general welfare of those who are anticipating taking charge of the government? Is it for the general welfare of the United States to loan money to South America already indebted to us, [where it is] to be used in competition with our own agriculture and manufacturing industries? Is it for the general welfare of the people to import agricultural products when the same can be produced in the United States? Is it for the general welfare to destroy our own agriculture and balance international trade by the sale of war machinery? Does unsound and unsecured hocus-pocus money bring about business confidence; and are excessive taxes an aid to business? These are questions that someone—maybe *The Pathfinder*—can answer.

If the president is interested in sound constitutional government, it may be well for him to follow the Constitution, because he has assumed the same obligation that I and other mem-

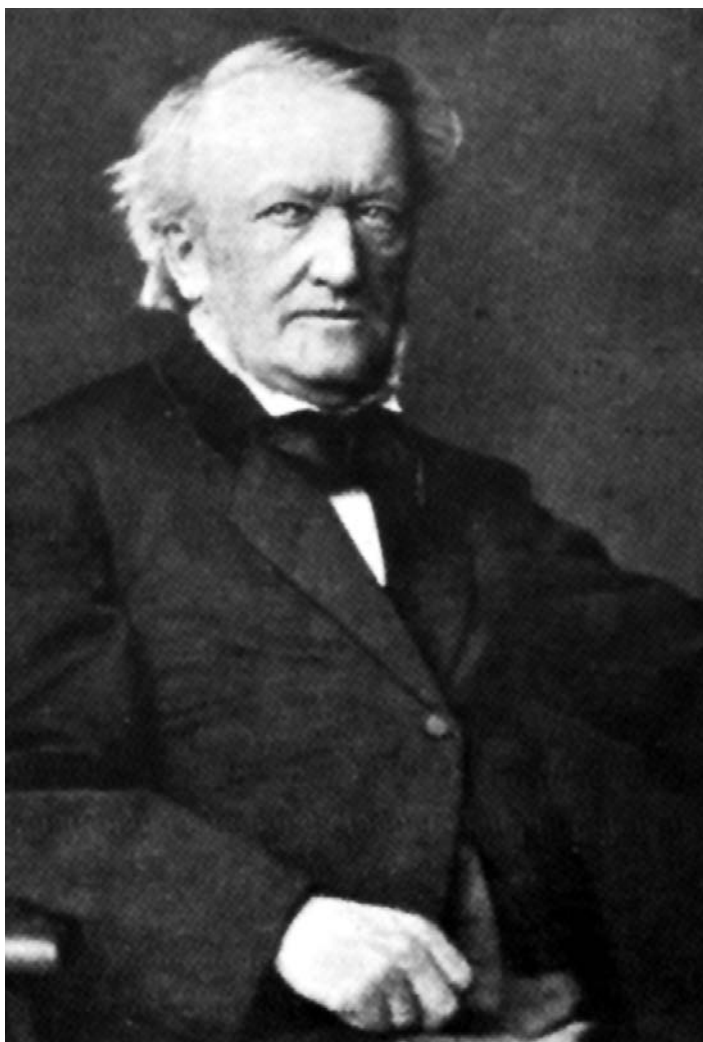
bers of Congress have assumed. I am trying to live up to mine. Let the others do the same, and the people and the nation will be well protected. We must have a premise or fundamental basis from which we may set our course. In the United States it is the Constitution, and we must use this as it was given to us—namely, as a point of departure. Sovietizing this instrument, as has been done in the past, can only lead us off the course, and the plight we are in today is sufficient evidence to anyone that there are breakers to the lee of us. ❖

FOOTNOTES:

¹ Adolph Joachim Sabath, born in Zabori, Bohemia in 1866, was a Democratic representative from Illinois from 1907 until his death in 1952.—Ed.

Rep. Jacob Thorkelson (R-Montana) (1876-1945) was born in Egersund, Norway. After immigrating to the United States in 1892, he studied and worked as a navigator and became a master of oceangoing ships. He served with the Virginia Naval Reserve 1897-1899 and was graduated from the University of Maryland College of Physicians and Surgeons in 1911. He served there as a member of the faculty, 1911-1913, then moved to Dillon in Beaverhead County, Montana, in 1913 and then to other locations in Montana, where he practiced medicine and surgery. After serving in the U.S. Naval Reserve 1936-39, he was sent as a Republican to the U.S. House of Representatives (1939-41). An unsuccessful candidate for renomination, he resumed the practice of medicine and surgery. He ran unsuccessfully for U.S. senator (1942) and for governor (1944). This article originally appeared in The Congressional Record on June 26, 1939.

Music & Musicians of the Third Reich



Richard Wagner (1813-1883) is one of the greatest composers of all time. His music was the soul of the Third Reich. Hitler once wrote, "In order to understand National Socialist Germany, one must know Wagner."

Establishment history books have always claimed that the great musicians and composers departed from National Socialist Germany after 1933. This, says the author, is simply not true, and he gives examples to prove his case.

BY CRAIG E. DUNN, ED.D.

Nationalism was a movement of the latter half of the 19th century. This movement continues to be important today. Nationalist composers incorporate the folk melodies and dance rhythms of their countries. They also choose scenes from life or national history, and these scenes are played out, recreated in operas and symphonic poems.

Arguably, nationalism is compatible with democracy. However, it can be even more compatible with dictatorship, especially if the dictatorship in question is adept at mass support and mass propaganda. Adolf Hitler constantly reminded his people of Germany's greatness in music, art and literature. Hitler created national schooling, a national press and a national police force.

"Richard Wagner was the greatest man who had ever existed." This quote was not made by Hitler nor any other member of the National Socialist Party. It was stated by the genius French impressionist composer, Claude Debussy (1862-1918). Wagner (1813-1883) was the ideal composer for the Third Reich to claim as its hero. Fifty years separated Wagner's death and the establishment of the Third Reich. Did Wagner's music contribute to the events that occurred 50 years later? The great master conquered and controlled the unconscious, revealing darkness and light, good and evil, destruction and creation, love and hate. Wagner believed that a divine experience was to be found in his music.

Wagner created a world of gods and heroes, a world of



Wilhelm Furtwängler (1886-1954), world-famous conductor of the Berlin Philharmonic and the Berlin State Opera, was the musical idol of Germany. Here he bows to the audience, including Hitler, Luftwaffe chief Hermann Göring, Dr. Josef Goebbels and other Nazi officials, after a performance with the Berlin Philharmonic. The Nazi leaders to a man were devoted patrons of the artistic world.

Germanic myth, of victory and of death, of titanic struggle and redemption, and of great drama and wondrous spectacle. This was a world where heroes challenged the old order, like Siegfried, Rienzi, Stolzing and Tanhauser. Sacrifice, redemption, betrayal and heroic death were the Wagnerian themes of the Third Reich. Hitler once wrote, "In order to understand National Socialist Germany, one must know Wagner."

Richard Strauss (1864-1949) was a world-famous composer when Hitler came to power in 1933. At first, he accepted the position of *Reichsmusikkammer* and was in full support of the program of purging German music of "unwholesome" influences. During the 1936 Olympics in Berlin, Strauss composed a fantastic dance called *The Olympic Rings*. The ballerinas Ursula Deinert, Heidy Hopfer, Daisy Spies, Margot Hopfner and Liselotte Koster mimed the significance of the five rings on the official Olympics flag. He also conducted a huge orchestra and a chorus of 3,000 voices in *Deutschland über alles* and the *Horst Wessellied*.

Two of Strauss's operas were produced in the Third Reich before World War II. They were *Friedenstag*, libretto by Josef Gregor (premiered in Munich on July 24, 1938) and *Daphne*, libretto by Josef Gregor (premiered in Munich on October 15, 1938). During the war, he completed the opera *Capriccio*, libretto by Clemens Krauss (premiered after the war). Strauss's *Metamor-*

phosen for 23 strings was completed in 1945 as a memorial to a fallen Germany. Strauss was also a celebrated conductor. He held positions in the opera houses of Berlin, Vienna, Weimar and Munich.

Hans Pfitzner (1869-1949) is considered Germany's last great post-Romantic composer. His 1917 opera, *Palestrina* (music and libretto by himself), was highly praised throughout Europe. For a number of years before the war, Pfitzner was totally dedicated to the political and artistic policies of the Third Reich. He composed a festive work for Gen. Hans Frank, the Nazi governor of Poland, and also wrote compositions honoring the Third Reich. Many adulatory books and honors were bestowed upon him before the war.

Wilhelm Furtwängler (1886-1954) was a world-famous composer and the musical idol of Germany. He was the conductor of the Berlin Philharmonic and the Berlin State Opera. Furtwängler also conducted orchestras at the Nuremberg party rallies. He was appointed vice president of the *Reichsmusikammer*, and Hermann Göring appointed him as Prussian councilor of state. In December 1939, Furtwängler was appointed director of musical life in Vienna. He was also the composer of four symphonies and conducted during the war years.

Another up-and-coming world-famous conductor was Herbert von Karajan (1908-1989). He conducted at the Vienna State Opera, the Berlin State Opera, the Berlin Philharmonic, and made

many guest appearances. For many years von Karajan was a member of the National Socialist Party. He was noted for conducting all scores from memory. With more than 800 classical recordings to his credit, von Karajan is listed in the *Guinness World Records 2000* as the most prolific conductor of the 20th century.

Clemens Krauss (1871-1951) was a well-known Austrian conductor and favorite of Hitler. Richard Strauss regarded Krauss as his best interpreter. Krauss conducted the Vienna State Opera and the Berlin State Opera, and helped to reorganize the Mozarteum in Salzburg.

Josef Willem Mengelberg (1871-1951) was a world-renowned Dutch conductor. He was appointed professor of music at Utrecht University in 1933. The 40th anniversary of Mengelberg's appointment to the Concertgebouw Orchestra was celebrated in Amsterdam with a festival of Dutch music in 1936. Mengelberg was very dedicated to the policies of the Third Reich. During World

War II, he conducted orchestras in Germany, was frequently seen with the leaders of the Third Reich, and, in 1941, accepted an appointment to the *Reichsmusikkammer*. Richard Strauss dedicated the tone-poem *Ein Heldenleben* to him.

Elisabeth Schwartzkopf (born 1915), the famous soprano of German *Lieder*, was a member of the *Studentenbund*. She first studied at the Berlin High School of Music. Schwartzkopf was a gifted and beautiful woman who worked for the Nazi movement. She quickly became a favorite singer of high Nazi officials. Her opera debut was as a flower maiden in *Parsifal* at the Charlottenburg Opera in Berlin on Easter Day in 1938. She learned her part with only 36 hours notice. Her first major roles came in 1941: Zerbinetta in *Ariadne auf Naxos*, Oscar in *Un Ballo in Maschera*, Lauretta in *Gianni Schicchi* and Musetta in *La Bohème*. Schwartzkopf became principal soprano of the Vienna State Opera in 1942. She lived in Germany and Austria during the war years.

Walter Giesecking (1895-1956) was an internationally known pianist. He was in total sympathy with the policies of the Third Reich and was regarded as its cultural agent. Giesecking was the sponsor and coeditor of a Nazi music magazine. He requested membership in the Nazi Militant League for German Culture when Hitler became chancellor. Throughout the war he toured Germany, the occupied countries, and even some neutral countries. In 1944 he performed in Turkey. He presented almost 20 recitals during the war that were highly endorsed by the Third Reich.

Three important young composers during the years 1933-1945 who contributed to the ideals of the Third Reich were Norbert Schultze (born 1911), Heinrich Spitta (1902-1972) and Hans Baumann (born 1914). Schultze was also a conductor in Darmstadt and Munich, as well as a cabaret performer. His music for the opera *Schwarzer Peter* (1936) was a major success; however, when he composed the music to the lyric *Lili Marleen* (1938) he became a national celebrity and won exemption from military service as a "creative artist." *Lili Marleen* became an international hit song during World War II. Schultze also composed marches, songs for film scores and popular songs.

Spitta was appointed in 1933 to the Cultural Office of the Reich Youth Leadership and appointed as a teacher of the State Academy for Music in Berlin. Spitta mainly composed choral works for youth. Critics praised his compositions as constituting a "declaration of the new German will." His important works were *Heilig Vaterland* (1934) and *Jahr überm Pflug* (1936).

Baumann was also a writer. He became a leader of the Reich Youth Leadership in 1934. Baumann was immediately accepted as one of the most inspirational Hitler Youth poets. He celebrated in song the drama *Rüdiger von Bechelaren* (1939), which was considered by contemporary critics as the "song of songs" for



Civilian morale in Germany during the war was maintained by, among other things, "Wunschkonzerten"—a sort of "family favorites" program. Here the singer Zarah Leander performs at a concert in Berlin. Her most famous song at the time was "Es wird ein Wunder geschehen"—"A Miracle Will Happen."

German military preparedness. Baumann's nature and hiking songs are still performed today. *Gute Nacht, Kameraden* and *Von allen blau Hügeln* are composed in folk-song style.

Germany has always been considered a nation of musicians and poets. In order to defend their beliefs, leaders of the national movement feel that music has and always will be national. All music in the Third Reich was under the direct supervision of Dr. Paul Joseph Goebbels, the minister of propaganda. To motivate great armies, martial music and song is performed. Many of the fine marches performed during the Third Reich began with exciting horn fanfares and timpani solos, finally going into the march.

Hundreds of exciting marches were composed by professionals and amateurs alike. Marches are written in simple rhythm with regular phrases. All the compositions are expertly orchestrated, and many were styled after Wagner's genius.

The 1934 documentary *Triumph of the Will* showed the world German martial culture for the first time. The exciting *Triumph Theme*, composed by Herman Windt, was written in the style of Wagner. Powerful horn parts are used to create an air of reverence and dynamism.

Martial songs were divided into three distinct areas: *Wehrmacht* (army), *Kriegsmarine* (navy) and *Luftwaffe* (air force). However, many marches were also composed for the paratroopers, SS, Panzers, storm troopers, Hitler Youth, German workers, foreign legions fighting with the Reich, and others.

Martial music for the *Wehrmacht* goes back to the 19th century. The army has always had a fine tradition since Otto von Bismarck (1815-98) united Germany in 1871. The new *Wehrmacht's* music served three purposes: to help express the sentiments of the fighting troops; to glorify military accomplishments; and to strengthen home-front morale. *Wehrmacht* spirit was kept alive in the Sixth Army at Stalingrad by the song *Das Wolgalied*: "There stands a soldier on the Volga shore, keeping watch there for the fatherland."

Some musical selections of the *Kriegsmarine* are traditional sailors' songs. These compositions have been handed down through the years, and many were rearranged and put to new lyrics in order to bring the Third Reich's military goals into better perspective.

Numerous songs were written with the rapid victories in the beginning of the war. The U-Boat success in the North Atlantic was a major source of creativity.

Many musical selections include a concertina background. This device is used only in the *Kriegsmarine*. Numerous songs have anti-British and anti-Churchill lyrics. Some selections are militant; however, others are extremely sentimental, creating a picture of sailors saying good-bye to wives and sweethearts. Many sailors did not return home for months. Others never returned.

The *Luftwaffe* was created in 1935. It was undoubtedly the newest and most modern branch of the services. All songs were very patriotic and exciting to hear and perform. Early victory

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Walter Giesecking (1895-1956) was an internationally known pianist. He was regarded as a cultural agent of the Third Reich.

songs were created especially with special sounds of attacking planes.

Many of the musicians and composers that remained in the Third Reich from 1933 to 1945 were indeed nationally and internationally acclaimed. The quality on all recordings produced was first rate. Many of the fine recordings were performed by the Hermann Göring Music Corps, the National Socialist Motor Corps, the Watch Battalion of Berlin, the Olympic Village Band, and the Motor Group *Sacheen* (Saxony) Band. Recordings were also produced by the Berlin Philharmonic and Opera Co., the Vienna Philharmonic and Opera Co., and the Hamburg Philharmonic. ♦

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HISTORY YOU MAY HAVE MISSED

Did thousands of youngsters march to their doom in the so-called Children's Crusade of the Middle Ages? According to popular history, tens of thousands of European kids, led by other children, marched off in the summer of A.D. 1212 to win back the Holy Land for Christendom, armed only with their faith and innocence. Says *The Encyclopedia of the Middle Ages* (Norman F. Cantor, general editor), the legend is based on two movements—not actually crusades—that



Above, the so-called "Children's Crusade."

did occur around 1212. One wound up in Paris, where the French king ordered the marchers to disperse and return to their homes. The other procession went from the Rhineland through the Alps to Genoa, then splitting, with some people going south into Italy while others went on to France. Most historians now believe the "crusaders" in each case were drawn from the peasant class, and it was their simplicity and innocence that invited the comparison with children, rather like Southerners calling adult male Negroes "boys."

What (besides being the names of the notes of the Western seven-tone musical scale) do these words stand for: "do," "re," "mi," "fa," "so," "la," "ti"? The words sound like nonsense syllables, but music history buffs will be interested to learn they were actually Latin mnemonics for components of the ancient "scale" of the organization of the cosmos: They were originally "do, re, mi, fa, sol, la, si" and stood for: do = short for *dominus*, "the Lord God"; re = short for *regina caelum*, "the queen of heaven"; mi = "the microcosm" = "the Earth"; fa = *fata*, "the fates" = "the planets"; sol = "the Sun"; la = "the *via lactea*" = "the Milky Way"; si = *sidera* = "(all) the stars."

It is pretty well known that 19 people were hanged at Salem for witchcraft? (One man was crushed to death during his "interrogation.") But not so well known is how many dogs were killed there for the same crime. The answer is two.

When John F. Kennedy visited a beleaguered West Berlin in 1963, he wanted to express his solidarity with the people of that city. He wanted to state, in German, something along the lines of "I am one with the people of Berlin." in German, "*Ich bin Berliner*," would be the correct way of saying "I am a Berliner." The actual words he spoke were, "*Ich bin ein Berliner*." The U.S. media told Americans that this was German for, "I am a Berliner." But in German, "*Ber liner*" means "a jelly doughnut." Did he flub up and actually tell the folks that he was a pastry? Well, according to David Emory, who maintains a web site called "Urban Legends and Folklore: Historical Hoaxes, Legends and Fallacies," this was one foul-up that never was. JFK's statement was put into German for him by professional translators and his statement conveyed exactly the meaning intended.

According to a researcher for BBC's "h2g2," an Internet service, anthropologists have been the victims of another Piltown Man-style hoax. This time, it involves a living tribe of stone-age people who were considered to be the most primitive surviving society on Earth. The official story was that on June 7, 1971, in the dense rain forest of South Cotabato Province on Mindanao Island in the Philippines, Manuel Elizalde Jr., a local Filipino official, made initial contact with a cave-dwelling band of 26 men, women and children called the "Tasaday," a people who apparently did not hunt (other than frogs and tadpoles) and had no knowledge of agriculture or warfare and whose technology was Paleolithic. "*Ta*" meant "people" in their language, and "*Saday*" was their name for their home place, a mountain deep in the remote tropical jungle. The Tasaday were the subject of an award-winning book by John Nance, *The*



Bogus "stone-agers": a Tasaday family group.

Gentle Tasaday, which you can still find in public libraries in the non-fiction aisles. It is now generally acknowledged that the whole affair was a fabrication, with local, civilized Tboli and Manobo tribal Filipinos being put up by the government to pose as stone-age people.

Johnny Alkieseed? The real "Johnny Appleseed," John Chapman, was a folk hero of the Old American Northwest because the apples that he propagated were useful not for eating (they were worthless for that) but for making hard cider, says Michael Pollan, in *The Botany of Desire*. Chapman was a kind of American Dionysus, bringing the gift of intoxication to the rural folks, whose life was so hard and so boring that they needed some such sort of escape. No wonder Johnny was welcome at every pioneer's cabin. Moreover, fresh cider was often the only safe beverage available on the frontier. Cider became so indispensable to rural life that even those who railed against the evils of alcohol made an exception for cider, and early prohibitionists succeeded mainly in switching drinkers over from grain spirits to apple spirits.



Strange Coincidence?

President James Garfield knew how the economy was being manipulated. As a congressman he had been chairman of the appropriations committee and a member of banking and currency. After his inauguration in 1881 he publicly exposed the moneylenders' conduct in a passionate indictment: "Whosoever controls the volume of money in any country is absolute master of all industry and commerce. . . . And when you realize that the entire system is very easily controlled, one way or another, by a few powerful men at the top, you will not have to be told how periods of inflation and depression originate." Within a few weeks of making this statement Garfield was assassinated by a "lone nut," on July 2, 1881.

the fate of THE IRON GUARD

BY ROBERT K. LOGAN

The fate of the Iron Guard and of Corneliu Codreanu himself, indeed of the entire counterrevolutionary nationalistic movement in Romania, was as ironic as it was grim. Although Codreanu was an ardent Romanian patriot and a fierce opponent of communism, in the end he was murdered by his own king, Carol II, acting under the influence of his mistress, Madame Lupescu.

World War I and the insistence of the Western Allies that Russia remain in the war beyond all reason forced the birth of the Communist Revolution.¹ Total success of the Bolsheviks in Russia was accompanied by temporary success in Hungary under Bela Kun (Israel Cohn), abortive revolutions in several cities of defeated Germany, and attempts at communist takeovers in the newly created, fragile countries of East Europe, including Romania. The early Soviet attempt to conquer Poland by force of arms was repulsed by Marshal Pilsudski. As a reaction to the threat of communism, young idealists soon formed nationalist movements in many European states.

Although such movements are collectively referred to as “fascistic” by the disapproving liberal democracies (which, in turn, were called decadent plutocracies by the European nationalists), they differed markedly in each country, reflecting each nation’s unique history, mores, religion and past glories.²

Each ultra-nationalist movement was embodied in mythic proportions in the person of its leader. What Mussolini was for the *Fascisti* in Italy, Hitler for the National Socialists in Germany, Franco for the Falangists in Spain, Salazar for the National Syndicalists in Portugal and Ferenc Szalasi for the Arrow Cross in Hungary, Corneliu Zelea Codreanu, affectionately referred to as *Capitanul* (“The Captain”), was for the Iron Guardists in Romania.³

Characteristic of all nationalisms, of course, is their distinctiveness, their commitment to their own country’s people and avoidance of foreign entanglements. A distinguishing trait of Romanian nationalism was its profound, militant Orthodox Christianity.

Romania, located at the crossroads between Asia and Europe, has endured a painful history since the Roman conquest of Dacia in A.D. 112. Its essentially Romance language has absorbed a multitude of Slavic, Turkic and Hungarian influences over the centuries. Following the defeat of the occupying Ottoman empire in 1879, it became an independent state, a kingdom, first, under Carol I, a Hohenzollern, in 1881, and later in the 1920s under popular King Ferdinand I and Queen Marie. Unfortunately, as sometimes happens in royal lines, the king and queen eventually sired an irresponsible whelp, Prince Carol, whose insatiable sexual appetites contributed to the ruin of the nation. For the good of the nation and the protection of national morals, the king disinherited his son and exiled the prince from Romania. He was to return at a later date to the misfortune of that country.

Owing to their common Latin heritage and language, Romania has always maintained extremely close cultural and political ties with France. In the crucial 1930s, when France undertook an active anti-Germany policy, first under foreign minister Jean Louis Bathou and later under Leon Blum, the Romanian government followed suit. With Eduard Benes’s Czechoslovakia and Yugoslavia, Romania became a member of the Little

Entente intended to encircle Germany. Throughout the 1920s and '30s, even when the French Third Republic was under control of the extreme-left Popular Front, whose policies were pro-Soviet and dangerous to Romania's interests, successive Romanian governments remained liberal and pro-French. The Romanian foreign minister, Nicolae Titulescu, a close friend of Benes and Leon Blum, ensured that Romania would follow French wishes.

The history of Jews in Romania has not been a happy one, not for them, and especially not for the Romanians. Whereas the Romanians have occupied that land for some 2,000 years, relatively few Jews resided in the country, and those mostly in the cities. However, since the 19th century Jews have—by virtue of their business acumen—largely controlled Romanian finance, commerce and industry. The usual anti-Jewish sentiment existed even before the Soviet revolution, but the Jews did serve a useful middle-class function. Although tolerated by successive rulers of Romania for their services and wealth, Jews were not granted full citizenship until 1923.

After World War I and the success of the Bolshevik revolution, bitter conflict arose between the Romanian people, who saw their culture and religion threatened by communism, and the Jews, many of whom the Romanians identified as communists. Some Jews, thinking a Bolshevik victory was imminent, and knowing full well the dominance of fellow Jews in the Soviet Russian government, prematurely appeared openly as the instigators of "proletarian" riots and sabotage, and suborners of violence and treason. Ana Pauker and Ilie Moscovici of later infamy were among the early agitators.

Throughout the troubled interwar period a veritable civil war existed in Romania between the francophile government and the ordinary workers and farmers who supported Codreanu and his policies of regenerating and fortifying Romania's own heritage, religion and virtues.⁴

While the government pursued an unwavering pro-French policy, Codreanu and his Legion sympathized with the other nationalist movements in Spain, Italy and Germany. The Legionary Movement was uncompromisingly opposed to Bolshevism and to its subversion of Romania's Christian values.

The struggle⁵ for Romania against communism began immediately after the Bolshevik Revolution, when, as a law student at Jassy University in Moldavia, he organized fellow students to take back control of the university, which the communists had seized. Joining forces with another populist movement, "League of National Christian Defense" (*Liga Apararii Nationale Cres*), the young counterrevolutionaries succeeded in having the university replace Marxist ideology with the ideas of "God, fatherland, private ownership, army, king and anti-communism."

Throughout the 1920s, except for time spent at the University of Grenoble in France to obtain his doctorate of law, Codreanu continued his fight against communist subversion in Romania. Like the early Nazis in Germany, Codreanu and his followers fought the communists with their fists in the streets, if necessary, and with ideas in the universities and forums.⁶ In 1918, the young students fought mutinous Russian troops in Dobrina; in 1919, Codreanu followers forcibly recovered a factory from local commu-

nists; in 1923, he was arrested for the first time by the Liberal government; in 1924, Codreanu and 50 other students were arrested and subjected to cruel tortures and humiliations by the Police Prefect of Jassy, Manciu, who was subsequently decorated and promoted by the government. Later, in 1924, Codreanu shot Manciu in self-defense when the latter tried to arrest him again; in 1925, Codreanu was acquitted to popular acclaim.

In 1927, with massive popular support, but against the wishes of the State, Codreanu founded "The Legion of the Archangel Michael" (*Legiunea Arhangelului Mihail*), based on the values of God, family, fatherland and culture, to counter Marxist and other materialistic values. His intention, at this juncture, was not to seek political power but to instill a proud nationalistic and Christian spirit in the people.

In 1930, the prince, now King Carol II, returned from exile to assume state power. Abandoning his wife, Princess Helen (Helena), and son, Prince Michael (Mihai), he returned with his mistress Magda Lupescu (being the Romanian word for "wolf"), a divorced, redheaded Romanian Jewess. The king refused to proclaim his wife queen, preferring to live in open concubinage with Magda.

Later in 1930 Codreanu established a new organization—the "Iron Guard" (*Garda de Fier*) aka the Legionary Movement, based on the same cardinal principles as its predecessor organizations. This time, however, its organization was much more formidable and secure. The Captain was once more arrested and once more acquitted. His movement was now considered ready to bid for the popular vote and assume governmental power under the "All for the Fatherland" Party. The Legion was sworn to accomplish political power by democratic means, not by coup or revolution.

The defense of Christian civilization, according to the Guard, demanded the appearance of an entirely New Man (*omul nou*), i.e., Romanian patriots dedicated to the Legion's principles even at the risk of death. They literally espoused the ethic of heroic self-sacrifice. Codreanu: "This country is dying of lack of men, not lack of programs. . . . It is not programs that we must have, but men, new men. For such as people are today, formed by politicians and infected by the Judaic influence, they will compromise the most brilliant political programs." Indeed, the motto of the Legion was: "He who is willing to die need never be a slave." Legionaries were organized into independent, hierarchical "nests" or cells, consisting of about a dozen members in each. At the top of the hierarchy was The Captain.

Codreanu established six rules to govern Legionary life within the "nest":

1. Discipline. Only by being disciplined will you be victorious. Follow your "nest" leader.
2. Work. Let not the reward of your labor be material gain, but the satisfaction that you have placed a brick in the foundation of the Legion and for the glory of Romania.
3. Silence. Be frugal with words. Speak only about what is necessary. Perform deeds and let others do the talking.
4. Self-Education. You must become the New Man, a hero for the nation.
5. Mutual Aid. Help your brother in misfortune.
6. Honor. A Legionary must always march along the path of honor. Fight, and never be a coward. Even honorable defeat is preferable to dastardly victory.



Above, Nazi troops pass a reviewing stand as they march into Romania.

In January 1931, the Legionary Movement was abolished for the first time by the government, on fraudulent charges. But since King Carol II did not yet have complete control of the governmental machinery, the Legionary leaders were again acquitted. Later that year, Codreanu was elected to the Romanian Parliament, where he now had a forum from which to propagate the principles of the Movement.

In the spring of 1932, France called upon Romania and Poland to enter a non-aggression pact with Soviet Russia. Codreanu announced that the Legionary Movement would not support the government's policies *vis-a-vis* the Soviet Union, stating that Titulescu's machinations "would be an act of treason against God, against Romania and against the moral order."

In retaliation, in late 1933 under pressure from the French government (Leon Blum) and Titulescu, Ion Duca, the prime minister, officially abolished the Legionary Movement a second time and took measures to prevent it from participating in future electoral campaigns. More than 20,000 Legionaries were arrested, hundreds tortured and beaten, and many assassinated under Duca's reign of terror.

Titulescu continued to follow French initiatives in May 1935 after France and Czechoslovakia had signed their pacts of mutual assistance with the Soviet Union. And, at French urging, Titulescu granted the Soviet Union permission to cross Romanian

territory in the event of European hostilities.⁷ The Romanian Railways were ordered to group as much rolling stock as possible at the Russian frontier for the convenience of Soviet troops in the event war broke out after Germany occupied the Rhineland.⁸

Codreanu immediately declared that the Legionary Movement would oppose by force any attempt of the Soviet forces to cross Romanian territory. Both Hitler and Göring appealed to Romania not to open the frontier to Soviet forces, but to no avail.

On December 29 of the same year, three Legionaries assassinated Prime Minister Duca, turned themselves in to the authorities and were sentenced to hard labor for life, but the Legionary Movement retained popular support (about one-third of the electorate).

In August of 1936 King Carol dismissed Foreign Minister Titulescu, but the government continued to follow the French-oriented policies he put in place. Codreanu warns that the whole of the Romanian people will rise and oppose those who prepare Romania's death by associating her with the Soviet Union in the event of war.

Late in 1937 Codreanu publicly condemned Romania's foreign policy: "I am against the policies of the great Western democracies. I am against the Little Entente and the Balkan Alliance. I have not the slightest confidence in the League of Nations. I am with the countries of the National Revolution. Forty-eight hours

after the victory of the Legionary Movement, Romania will be allied with Rome and Berlin, thus entering the line of its historical world mission—the defense of the Cross, of Christian culture and civilization.”

When King Carol learned that his new prime minister, Octavian Goga, the man he had appointed to replace Titulescu, was contemplating an agreement and cooperation with the Legionary Movement, he dismissed the entire government. Appointed in his new Cabinet were Armand Calinescu, minister of the interior and the security police, and Ion Antonescu, minister of defense. Both would be executed within a few years. A new authoritarian constitution put all powers, even the judiciary, in Carol's hands.

The government now ordered the dismissal of every Legionary from every state office and from every private enterprise. An anti-Legionary terror ensued with the arrest of thousands. Codreanu, himself, was arrested and sentenced to 10 years of hard labor. As minister of the interior, it was Calinescu who, on Carol's order, took these harsh measures.

Shortly thereafter, King Carol received an invitation for consultations with the British government in London and the French government in Paris, where the French particularly insisted that Romania permit the passage of Soviet troops in the event of war with Germany. Carol reportedly asked for time to prepare public opinion.

A few days after his return to Romania, on November 30, 1938, Codreanu and 13 of his top deputies were garroted while imprisoned—part of Carol's plan to prepare public opinion. It was a grave mistake. The political murders were extremely gross. On the pretext of being transferred to Bucharest, Codreanu and his companions were taken from their prison cells, loaded into a truck and tied with ropes. Behind each prisoner stood a guard. On a deserted stretch of road the truck was stopped and each of the guards, a piece of rope in hand, strangled to death the prisoner sitting in front of him, including Codreanu. The bodies were then taken to Jilava Prison, where a freshly dug common grave awaited them. The bodies were then riddled with rifle shots in the back of their heads, thrown into the pit, and gallons of sulfuric acid were poured over them. Finally, a 1,000-pound concrete slab was placed over the pit.

The government announced that Codreanu and the others were shot while trying to escape. The people of course knew otherwise, and the Captain and his companions now became martyrs. Henceforth, the ghost of Codreanu would haunt the country. Whenever a picture of Codreanu was displayed after his murder, the caption read “Corneliu Codreanu, *prezent*,” meaning roughly, “Codreanu is always with us.”

Less than a year later, nine Legionaries shot and killed Calinescu. Outraged and fearful for own life, King Carol now demanded that the Legion be exterminated. 252 prominent Legionaries who were still at large were massacred throughout the country. Their bodies were left for days where they had fallen. Those already in prisons and concentrations camps were also murdered.

The unexpected, sudden collapse of France in June 1940

completely undermined the francophilic Romanian government, and Soviet forces began to occupy Bessarabia, northern Bucovina and islands at the mouth of the Danube. In desperation, Carol attempted to reorient his foreign policy by coming to an arrangement with both Germany and the Legionary Movement, but it was too late for reconciliation with either party. Germany, with no further need to negotiate with Romania, wrecked the king's position by awarding much of Transylvania to Hungary. German troops began to move into Romania.

Horia Sima, the most prominent Legionary still alive, informed the king that only a Legionary government could save Romania and demanded the king's abdication. Two days later, the Legionary Revolution broke out in many cities; they occupied public buildings and surrounded the palace. When the commander of the Bucharest Army Corps refused to order his soldiers to fire on the Legionaries, Carol abdicated (still in 1940) in favor of his son, Michael, and departed Romania with Magda. Before leaving, however, he assigned extraordinary powers to his minister of defense, Gen. Ion Antonescu.

Gen. Antonescu, as head of state (“*Conducatorul Statului*”), with the approval of young King Michael, arrived at a formal understanding with the Legionary Movement and even declared a National Legionary government. It was to be short lived. In January 1941 Antonescu conferred in Salzburg with Hitler, who asked for Romania's cooperation should war with the USSR occur. He assured the general that after the war Romania would once again regain Bessarabia and Bucovina. Contrary to general belief, Hitler did not support the Legionary Movement, preferring a broader based Romanian government. Germany wanted a stable Romania with experienced men in charge, regardless of their sympathies. Events were moving so rapidly toward war with the Soviet Union that Germany could not tolerate a revolutionary government in Romania. Hitler well knew that it was extremely difficult to deal with nationalistic groups who predictably owed first allegiance to their own people. Franco showed this by refusing the Germans access to Gibraltar. Late in the war Hitler would not even trust the Vlasov group to fight for Germany. On the other hand, Gen. Antonescu was a career soldier with an ingrained sense of honor and with considerable national support. As a precaution and as a hedge against Romania's defection, Germany always remained on friendly terms with individual Legionaries who had sought asylum in Germany. Their time would come later.

Upon his return to Bucharest, and apparently with Hitler's approval, Antonescu removed Legionary loyalist Gen. Petrovicescu from his office as minister of the interior and turned against the Legion—effectively staging a coup against his own government. After decades of struggle the Legionary government had ruled for only four months. Once again they were outcasts in their own country. Cleverly, Hitler informed Horia Sima that his followers would be welcome in Germany. They would add to Hitler's insurance policy against any possible treachery on the part of Antonescu's government.

Operation Barbarossa began in June 1941 with Romanian, Italian, Hungarian and Finnish forces fighting with their German comrades-in-arms. Later French, Danish, Norwegian, Dutch, Belgian and Spanish legions would join the anti-communist cru-

sade. Despite the fact that Romanian forces were inadequately armed they fought with great bravery until the debacle at Stalingrad decimated their army. At this juncture the Romanian foreign minister approached Mussolini to begin negotiations with the Western Powers to withdraw the Latin League forces from the war. While Romanian forces were still fighting courageously in the Crimea, the Antonescu government, in the naive belief that it could obtain reasonable terms, was negotiating with the enemy. When Antonescu learned that the doctrine of unconditional surrender was already in place and that Romania would be assigned to the Soviet Union after the war, he ordered the Romanian army to fight on.

King Michael was fully behind the peace overture, and when, in August 1944, the Red Army launched a massive offensive in the south, the king himself broke the resistance of the Romanian forces. At the height of the Soviet offensive King Michael falsely broadcast to the Romanian forces at the front that an armistice had been signed with the USSR. As a consequence of the king's deceit, the Romanian front collapsed. Sixteen Romanian divisions were taken captive and shipped to POW and labor camps in the USSR.

When Hitler learned of the Romanian peace overtures, he decided to use the Legionaries he had interned in Germany. He quickly established a new Romanian national government under Horia.⁹

After the war Gen. Antonescu was sentenced to death. King Michael made no effort to spare him. The king, who served as a Soviet puppet, abdicated one year later. It was now Stalin's turn to set up a government in Romania. He did this, as he did in all of East Europe, by assigning local communists of Jewish origin at the top levels, and especially in the state security offices. Some of these had been trained for the takeover in the Soviet Union years before. Gheorghiu-Dej, Ana Pauker, Ilie Moscovici, Vasile Luca and their kinsmen immediately set about to purge Romania of its native elite and to destroy the soul of the nation, namely, Orthodox Christianity.¹⁰

Because years earlier Codreanu and his Legion of Michael the Archangel had to a good extent succeeded in removing Marxists from the universities, they were still centers where young people could inform, cultivate, and nourish their faith and their patriotism. Knowing this, the new communist bosses rounded up and imprisoned thousands of students and teachers whom they considered actual or potential Iron Guardists.

In the swollen prisons of Pitesti, Suceava¹¹ and other cities the Bolshevik police (*Securitate*) brought to bear their "infallible scientific technique" of Pavlovian behavior modification, or "brain-washing" as it was known in the West on students from 15 years of age and up.¹² The method in those unsophisticated years relied more on clubs, bestially applied by degenerates, and the weaknesses of human nature. To reduce the young Romanians to the animal robotic level, where they could easily be managed, the communist jailers devised demonic means of stripping the young men of their Christian moral precepts and traditions, the twin pillars of Romanian patriotism. Everything that constituted the firm anchorage of their lives and thoughts was systematically destroyed; they were to be forcibly cut loose from their moorings—

THE BLACK SHEEP OF THE ROMANIAN ROYAL FAMILY

PRINCE CAROL (1893-1953) was an intelligent and charming officer, but he had a weak character. From an early age, he had been the royal family's black sheep. In 1918 he deserted his regiment and left for Russian territory. In Odessa, Ukraine, he married—without his family's prior consent—Zizi Lambrino, the daughter of a Romanian general. By her he had a son, Mircea Lambrino.



PRINCE CAROL

King Ferdinand I, being devastated, asked in very ultimate terms his son either to return to Romania

without his wife, or to renounce his rights to the Romanian throne for the benefit of his 10 years younger brother Nicolas. But Carol did return to Romania, and the marriage to Zizi was canceled by royal decree. Instead a marriage to the Greek Princess Helena (Helen) was hastily arranged by Queen Mary and King Ferdinand.

The royal marriage lasted for seven years until 1928, when the couple was finally divorced because of the king's inappropriate and long lasting love affair with Mrs. Magda Lupescu, an intriguing figure of Romanian-Jewish origin, divorced from a local craftsman. She was three years younger than Helena.

Late in 1921, Princess Helena gave birth to her only child, Prince Mihai (Michael). In 1927, when Michael was only 6 years old, his father Carol renounced the Romanian throne because of his relationship to Mrs. Lupescu, whom he had in the meantime employed as his chambermaid. With Carol's exit from Romania, he left Princess Helena back in Bucharest together with their son, who was now formally king of Romania upon the death of his grandfather, King Ferdinand I, in 1927. The new king was six years old.

However, in the beginning of 1930 the public opinion demanded that Carol return home (again) to assume the throne after his late father, King Ferdinand I.

In 1938, King Carol II dissolved the Parliament, and instituted royal dictatorship. In 1940 Gen. Ion Antonescu took over as sole dictator, and forced King Carol's abdication for the benefit of his son, Michael, who (again) became king of Romania until 1947, when he was forced away by a governmental conspiracy influenced by Stalin. His father, ex-King Carol, now toured the world together with Mrs. Lupescu, by whom he had a son (born 1934), and whom he finally married in Brazil in 1947.

from God, family, friends, love, wife, colleagues, memories, ideology, i.e., everything that bound them to the past.

To degrade, humiliate, depersonalize and break the spirit of these young men, the "re-educators" used beatings, sleep deprivation, vilification, lies and filth. For example, the time allotted each prisoner to use the toilet was deliberately made inadequate so that the poor wretch would later soil himself and have to wallow in his own dirt. Water was not dispensed for cleaning purposes. The young men were forced, like dogs, to lick clean their eating utensils.

The prisoners were forced to assume and maintain torturous body positions for hours, day and night. The cells were kept lit at night and the prisoner was compelled to sleep on his back, face up, his body out straight, with his hands above the blanket. If in the course of the night he unconsciously altered his body position, he would be bludgeoned. Young Romanians who did not die during their "re-education" would be broken, renouncing Christianity and everything decent in his past life. Alas, the spirit is willing but the flesh is weak.¹³

Bolshevism had come to Romania. Under the terms of the Armistice concluded in Moscow in 1944, the Soviet Union demanded that the Romanian government ensure Soviet armed forces free movement on Romanian territory in any direction if required by the military situation, with the Romanian government giving such movement every possible assistance at its own expense. It was precisely this demand made before the war that convinced Hitler to move his forces into Romania.

Postscript

Today, Romania remains in ruins. Fifty years of communism destroyed the Romanian elite and the country's finest youth. Vagabonds now overrun the countryside. Arabs, Turks, Chinese, and others with hard currency are taking over its businesses. Cripples and beggars are everywhere. Ten years of capitalism has done little to improve the lot of the Romanian people. It has, however, as in Russia, created a superstructure of despised oligarchs.

Politically, nationalistic Romanians, the New Right ("*Noua Dreaptă*"), now talk of the need for an ethnocratic state, run by and for Romanians only. Corneliu Zelea Codreanu is still regarded as the embodiment of Romanian nationalism. Gen. Antonescu, executed by the communists, is widely regarded as a Romanian patriot. His name appears on many street signs throughout the country. The national cemetery in Iasi is called the "Marshal Ion Antonescu Cemetery of Military Heroes."¹⁴ Carol II died and was buried in Portugal with his mistress, remembered by the Romanian people only with contempt.

Because of this lingering nostalgia for the past, Romania's bid to join NATO is in jeopardy. Many have not forgotten nor forgiven America's and Britain's love affair with Joseph Stalin during World War II. They also remember that in the postwar period a U.S. president once danced down the streets of Bucharest arm-

in-arm with the hated Ceaucescu and that the same communist thug was honored with knighthood by Great Britain. Whether the past can ever be erased in Romania is doubtful. ♦

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FOOTNOTES:

¹Without Russia, Great Britain and France could not have prevailed. When Russia was eventually knocked out of the war, the intervention of the United States became essential to the survival of England and France and for the protection of American investments. However, this intervention both prolonged and distorted the natural outcome of World War I. Had America not entered the war, Britain and France would soon have had to enter into more reasonable peace talks with the Germans, which very likely would have averted the massive unpleasantness to come.

²Fascism has been defined by British scholar Roger Griffin as a political ideology whose mythic core is a regenerated form of populist ultra-nationalism.

³Johnson, M. Raphael. "Corneliu Zelea Codreanu: Counterrevolutionary Nationalism." *THE BARNES REVIEW*. Vol. VI. No. 6, November/December 2000.

⁴A similar situation existed in Germany, where many of the "vons" and "zuses" were very much Anglophiles, while the workers and petty bourgeois were pro-Hitler. Also, many of the aristocratic class resented having a "commoner," like Hitler, rule the country.

⁵Codreanu was born on September 13, 1899, the son of a Moldavian high-school teacher, Ion Zelea Codreanu, and his wife, Elise Brauner Codreanu, the granddaughter of a Bavarian immigrant. Young Corneliu attended Cloister-on-the-Hill (Manastirea Dealului) military high school, where he absorbed the soldierly virtues that served him well in the struggles ahead.

⁶Because middle-class, or bourgeois parties, were incapable of fighting revolutionary and conspiratorial communism, nationalistic movements sprung up all over Europe. The middle class, as in Chekhov's plays, could discuss endlessly every aspect of the impending danger but were incapable of action.

⁷Following the creation of the Little Entente and the Franco-Czech mutual aid pacts with the Soviet Union, and after Romania granted the USSR the right to cross through its territory, Germany took its first step to ensure national security by occupying the Rhineland in 1936.

⁸This was necessary because Russian rail gauge is wider than the Romanian rail system, requiring all goods to be transferred.

⁹Prince Michel Sturdza was a member of this last Romanian government and formed a new Romanian army with the Legionaries already in the Reich and with those who were able to join them by crossing Hungarian and Austrian territory. They fought with the Germans until the final capitulation. Meanwhile the Soviet Union established a communist government, with King Michael as figurehead, in Bucharest.

¹⁰Stalin would replace the Jewish commissars with native Romanian, Czech, and Polish communists in 1951, when the transition to communism had been completed.

¹¹Suceava was chosen because it is near Jassy University, long a center of Romanian conservatism, and Codreanu's *alma mater*.

¹²Originally perfected in dog experiments, it was successfully applied during Stalin's successive purge trials, where hardened Bolsheviks were seen to make incredible confessions. In recent years, however, drugs have been used for the same purpose. The Soviets also developed the technique of psychopolitics whereby an entire nation can be controlled by controlling the minds of the politically dominant majority.

¹³These and other ghastly tortures were described before the U.S. Senate Internal Security Subcommittee in the summer of 1966 by Reverend Richard Wurmbrand, a Romanian Lutheran pastor who himself had been imprisoned for 14 years. Of the Legionaries, Wurmbrand said: "If you are like the Legionaries, whom I have seen dying with a last word of love to God and to their fatherland upon their lips, you are my friend." His testimony was heard at a time when the U.S. government, under the impression that the Ceaucescus were bringing new freedoms to Romania, was offering new concessions and aid to that captive nation.

¹⁴*The Washington Times*, May 12, 2002, A8.

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The Auschwitz ‘Death’ Camp

A Critical Analysis of the Official View of Auschwitz in Light of Chemistry and Technology

BY RUSS GRANATA



During the widely-publicized libel trial battle between popular English historian David Irving (top left) and his self-appointed chief critic, Holocaust enthusiast Deborah Lipstadt (top right), the question of whether or not there was evidence of homicidal gas chambers at Auschwitz was a central topic of controversy, one that was not resolved by the conclusion of the trial, media reports notwithstanding. The truth is that scientific investigations of Auschwitz by such diverse sources as German chemist Germar Rudolf (bottom left), Italian historian Carlo Mattogno and American educator and Revisionist Russ Granata (bottom right) have raised very real doubts about whether poison gas was used at Auschwitz for homicidal purposes. The accompanying paper by Granata describing Mattogno's Auschwitz inquiries focuses on some of the issues in question.

Retired educator Russ Granata, well known in the Revisionist community, presented this paper to the International Conference on Globalism and Problems of Contemporary History, in Moscow, in January, 2002.

This paper will discuss some of the findings of the German chemist Germar Rudolf and the Italian researcher Carlo Mattogno, in comparison to the official view of Auschwitz. The official view of Auschwitz has been that it was the biggest so-called Jewish “death camp” or “extermination camp” throughout the entire German camp system during World War II—that it was a gigantic industrial-style killing factory utilizing mainly homicidal gas chambers and crematories as per fantastic eyewitness testimonies within a litany of absurdities of an alleged “extermination of the Jews.”

It would take a whole book to reiterate all the nonsense, lies, forgeries, deceptions and defamations—in short, all the Holocaust hooley which is the official view of Auschwitz, branded by the “politically correct” as the most deadly of all the so-called “extermination camps.” I will spare you from citing more German-bashing—but—if you remember just one thing from this article, just bear in mind that not only at Auschwitz, but at none of the other alleged “extermination camps” did the Germans commit mass murder as charged by the victors: no way—and certainly not in homicidal execution gas chambers or homicidal crematory mass murder facilities—despite *The Encyclopedia of the Holocaust* in schools and libraries, and in all those required Holocaust study courses. It is an outrage. And more than being an insidious lie—which is bad enough—even worse is the Holocaust hooley's ripple effect: It has functioned as a protective propaganda buffer shielding opposition to Jewry's 1948 establishment of a 20th-century state of Israel. Taboo No. 1 has been to dare to criticize Jewry and international Jewry's militant and bloody anti-Palestinian/Middle Eastern expansionist actions, not to mention the fact that this historical lie has since 1945 turned Germany

into a cash cow for international Jewry—the biggest compensation case in world history. Critics have been painted broadly with the anti-Semitic brush, resulting so far in an ineffective resistance, leaving the field to Zionism's domination which has been setting its strident cultural-distorting tone throughout the entire world via its influence in the mass communication media which today threatens the very survival of the West.

According to official historiography, Auschwitz concentration camp is said to have started off in 1940 as a regular or normal concentration camp, but then, as the story goes, two years later, or by 1942, the allegation is that Auschwitz had also taken on the function of a huge "extermination camp," and that from 1942 until the fall of 1944, according to approved historians, a tremendous number of Jews is said to have been murdered there in gas chambers.

Right up until the year 1990, the administration of the Auschwitz Museum had been insisting that no less than 4 million people had perished in Auschwitz.

Now, that absurd death toll has never been adopted by any Western historian who wanted to be taken seriously. Raul Hilberg writes of 1 million Jews and 300,000 non-Jewish victims in his standard work, *Die Vernichtung der europäischen Juden* (Fisher Taschenbuch Verlag 1997, 946), and in 1994, the French researcher J.C. Pressac, who was praised by the media as being the leading Auschwitz professional, reduced the total number of Auschwitz victims down to 631,000 from a previous figure of 711,000 (*Die Krematorien von Auschwitz*, Piper Verlag, 1994, 210).

All those numbers are fantasies, to put it politely, because according to the documents, during the entire existence of the Auschwitz camp, approximately 150,000 prisoners died, half of whom were Jews, and the main cause of death was illness. All documents referring to gassings of people are based on witness reports. In the approximately 130,000 pages of German documents regarding this largest German concentration camp, one does not find the slightest indication of any gas chambers for killing people.

It is quite revealing to read the much praised book by J.C. Pressac, *Die Krematorien von Auschwitz*. In the introduction, Pressac tells us that he is relying on documents and not depending on witness reports.

When we read his book, we find out to our surprise that Pressac always quotes only witness reports as his source whenever he refers to gassings. We are not satisfied with witness reports because, as is well known, they are very unreliable.

Just to give one example, there were many witness reports about gassings in western camps such as Buchenwald and Dachau, but for decades now, historians have agreed that nobody was gassed there. When it comes right down to actually investigating the so-called biggest murder in human history, Revisionists work like detectives as they go about investigating any murder case. They examine the traces of the crime—the weapon—in this case the gas chamber—as well as the disposition of the bodies. Two main questions are:

1. Were mass gassings technically possible as described by witnesses in the Auschwitz rooms or chambers which are the so-

called human extermination chambers?

2. Was it possible to cremate the alleged number of bodies in the crematories?

The American Fred Leuchter and the German Germar Rudolf have dealt with the first question.

Leuchter's 1988 published work was entitled *An Engineering Report on the Alleged Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland* (Samisdat Publishers, Toronto 1989). Leuchter's book broke the ice, although it contains some mistakes, and was superseded by the more scientific *Gutachten* by German chemist Germar Rudolf (*Das Rudolf Gutachten*, Cromwell Verlag, London, 1993).

The second question, concerning cremations, was examined by the Italians Carlo Mattogno and Franco Deana, whose new large work on the crematories of Auschwitz is in the process of being published in Italy; and a synthesis of which was first published in Germany ("*Die Krematoriumsöfen von Auschwitz-Birkenau*" in E. Gauss, *Grundlagen zur Zeitgeschichte*, Grabert Verlag, Tübingen, 1994).

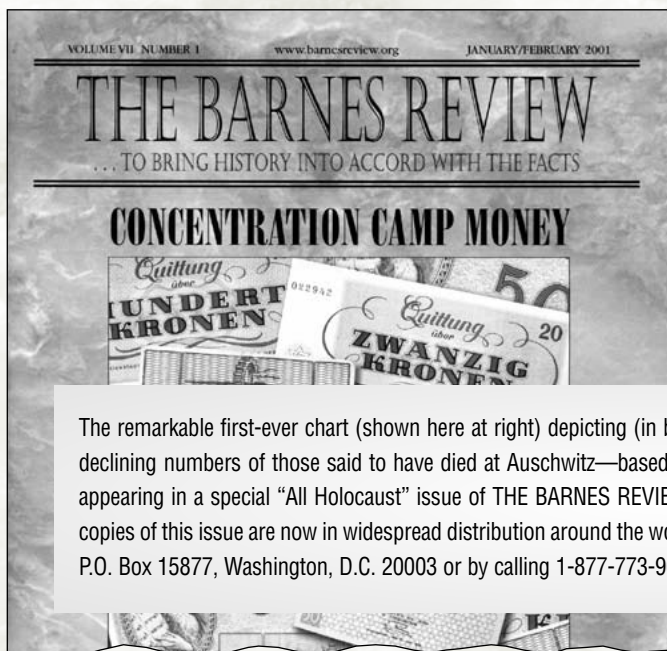
We shall now take up the Rudolf expertise concerning the alleged homicidal gas chambers of Auschwitz.

Is it not shameful, that before the *Leuchter Report*, there had not been any scientific study of the so-called homicidal gas chambers of Auschwitz? Let us face it: even in single murder cases, it is routine judicial procedure to forensically examine the weapon. But here we have been continually bombarded with the charge of the biggest mass murder in history, without any scientific forensic reports of the alleged weapon(s). We are reminded that it was not until 1988—that is 45 years after the crime was supposed to have occurred—that Ernst Zündel, acting on the suggestion of Prof. Robert Faurisson, sent the execution equipment expert Fred Leuchter to Auschwitz on a fact-finding mission, which led to his report, which concluded that those facilities could not have been utilized as mass murder facilities as per eyewitness testimony. Leuchter's pioneering report was superseded by the more thorough report of Rudolf, with the bottom line being essentially the same: that those facilities could not have served as facilities of mass murder.

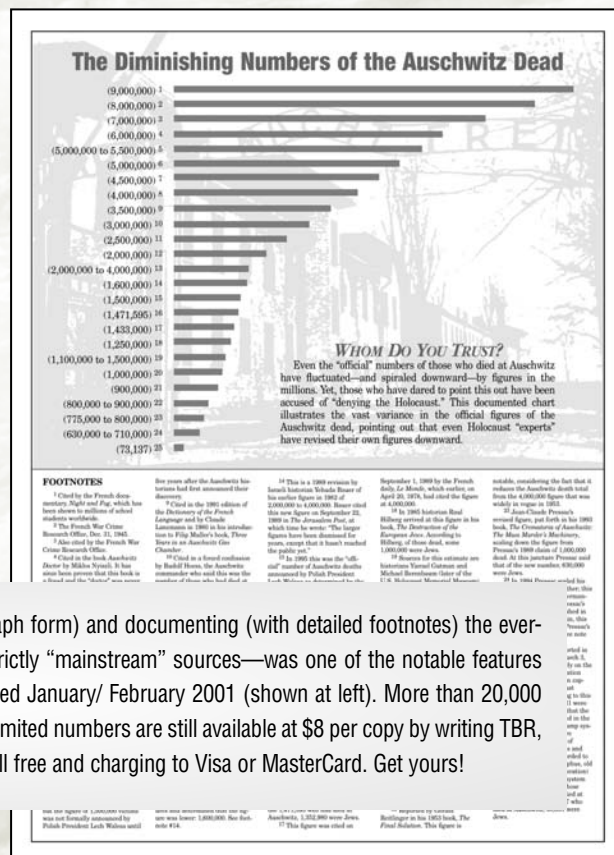
For this purpose, we have been told that some rooms of the cremation facilities were modified so that people were then killed (gassed) there with Zyklon B. Eyewitness testimony had it that there was a homicidal "gas chamber" located in Crematory I of the Main Camp/Auschwitz I, and at Birkenau, about 1.5 miles from Auschwitz, there were supposed to have been four more homicidal "gas chambers" in crematories II through V, as well as in two farm houses, said to have been located outside the camp itself and modified for homicidal gassing purposes.

Rooms or chambers where clothing, bedding etc were deloused with Zyklon B were still in existence at the close of the 20th century, and the original German building plans identify such rooms as "*Gaskammer*" or "gas chamber"—the term which was used at that time for what we would call disinfestation facilities. These delousing chambers were equipped with airlocks, and had two round openings about 20 inches in diameter in their ceiling gables which were fitted with an air intake and exhaust ventilator. The roof had three ventilation ducts, and there were three

Mainstream Sources Admit Freely: “The Holocaust Wasn’t As Bad as We Were Taught”



The remarkable first-ever chart (shown here at right) depicting (in bar graph form) and documenting (with detailed footnotes) the ever-declining numbers of those said to have died at Auschwitz—based on strictly “mainstream” sources—was one of the notable features appearing in a special “All Holocaust” issue of THE BARNES REVIEW dated January/ February 2001 (shown at left). More than 20,000 copies of this issue are now in widespread distribution around the world. Limited numbers are still available at \$8 per copy by writing TBR, P.O. Box 15877, Washington, D.C. 20003 or by calling 1-877-773-9077 toll free and charging to Visa or MasterCard. Get yours!



stoves or furnaces in these chambers during the time they were being used. So this “*Gaskammer*” setup with heating and ventilation must have been considered the minimum requirements for safely disinfesting things.

As far as a homicidal gas chamber in Auschwitz I Main Camp, there are eyewitness accounts but there is no material or documentary evidence for its existence, and even the establishment's official historian, Pressac himself, states that the foremost characteristics of the eyewitness accounts are their contradictions, technical impossibilities, and incredibility. Let us zero in on the Zyklon B input hatches and the ventilation holes of this "homicidal gas chamber."

At the start of the war, the floor plan of the building shows it was designed and constructed as an ordinary crematorium with a morgue. The morgue is said to have been modified to serve as a “gas chamber” and for the purpose of introducing Zyklon B into the chamber to gas victims, three or four hatches are also said to have been cut into the roof later on, as well as one or two others for powerful ventilators. Then in 1944 the crematorium was said to have been modified to serve as an air-raid shelter, and the Zyklon B input hatches were supposed to have already been sealed up in late April or early May of 1942.

It is claimed that after the war, the roof was recovered which concealed the Zyklon B hatches of this so-called “gas chamber.” The input hatches, which were still visible at the end of the 20th century, were installed after World War II by the Polish Auschwitz Museum—but not at their original locations, according to Pressac.

but instead in such a way that was considered best for tourist viewing. Actually, the alterations carried out by the communist postwar administration of the camp, are acknowledged as “falsifications,” and the French magazine *L'Express*, Jan. 19/25, 1995 said it all when it headlined: “Everything there [at Auschwitz] is false.”

Rudolf indicates that there is no credible evidence for any hatches for the input of Zyklon B to allow these facilities to be used as a homicidal “gas chamber” at the time of their alleged use as such. Or as French Prof. Robert Faurisson put it: “No holes, no ‘Holocaust.’” Also, there is no direct entrance from outside through which the alleged victims could have entered the alleged homicidal “gas chamber”—therefore, the eyewitnesses are incredible—or as Faurisson put it: “No doors, no ‘destruction.’”

The so-called “gas chambers” of Birkenau are in reference to Crematoriums II and III, and those so-called “gas chambers” were actually morgue facilities holding cadavers before cremation.

These crematoria are comparable with other civilian cremation facilities built in Germany at that time, as well as with modern ones, and again it is stressed that there is no credible evidence for the input of Zyklon B from the outside, and there was ventilation but no heating facilities. Rudolf indicates that he concludes with absolute certainty that the alleged input hatches were not added until after the buildings had been blown up—that is, after the German retreat. So, here as well, the saying of Faurisson: “No holes, no ‘Holocaust.’ ”

Regarding Crematoria IV and V, there only exist a few documents, as well as contradictory, incredible, so-called eyewitness

statements. Jean-Claude Pressac has been the only “exterminationist” author who has gotten into this topic from a technical standpoint. According to Pressac, the two western, heated, unidentified chambers, as well as their anterooms, were supposed to have served as “gas chambers,” but there is no evidence for any ventilation facility for these rooms before May of 1944 when the alleged extermination of the Hungarian Jews was supposed to have begun. Although Pressac shows a blueprint, he fails to cite any source, and according to his blueprint, the ventilation shaft would have opened into an additional chimney of Crematory IV, but such a chimney is not visible on the air photos of May, June, and September of 1944, and furthermore, and strangely enough, the rooms described as “gas chambers,” beside the coke fuel and the physicians’ rooms, do not have any ventilation chimneys—unlike all the other rooms in the two crematoria. In fact, Pressac himself, points out that the lack of ventilation would have resulted in gas spreading throughout the rest of the building, so that all work would have had to stop for many hours, and he adds that due to technical inadequacies, the gassings in these chambers must have been a ludicrous procedure resembling a circus act.

As to alleged farm houses or “Bunkers” I and II and undressing barracks allegedly situated west to northwest of the Birkenau camp, neither location nor design has been ascertained, and Pressac describes the so-called eyewitness testimony as contradictory. Although what is called Farm House or Bunker II is at times visible on air photos, there is never any trace of so-called Farm House I; however Rudolf indicated that he had communication from Michael Gaertner that there does exist a document from the SS Camp Administration ordering the installation of a delousing facility in an existing farm house in Birkenau, which he felt, may indicate a source of a rumor, but that obviously such a facility would have served as a delousing chamber to kill lice. Rudolf reminds us that the Germans even developed what is today the well-known microwave technology to kill lice, and they installed those very expensive facilities exclusively in Auschwitz to save lives because it is well-known that lice carry the deadly disease typhus.

Of course in principle, every room could be considered as a potential delousing facility, but even a primitive facility would have been equipped with an exhaust ventilator and often even with a heating system which is not mandatory. But a room which had no ventilation system could not be seriously considered to have functioned as a homicidal gas chamber, or as an execution gas chamber, without being able to introduce poison gas from the outside. The Auschwitz Concentration Camp is supposed to have had that so-called “gas chamber” in which the most people were supposed to have been killed with poison gas during World War II: Mortuary I of Crematory II, but Rudolf makes it clear that it is an engineering certainty that, contrary to all eyewitness testimony, those facilities had no Zyklon B input openings in their ceiling during the time of the alleged operation; therefore this room could not have been used for mass murder with poison gas.

Concerning the formation of hydrocyanic acid residue, Rudolf points out that even a brief glance into the clothing disinfection chambers of Buildings 5a and 5b of Birkenau immediately shows a chemist that what he is dealing with is a very common substance known as iron blue. Iron blue is an extremely stable

compound formed by the interaction of hydrocyanic acid with iron or ferrous cyanide. Iron is an element which is very prevalent in nature, occurring most commonly as ferric oxide or rust; it is in sand used in building materials, and that is why building materials are frequently ochre or reddish color.

The stability of iron blue is something which Rudolf also makes clear. It is an extremely stable pigment—insoluble in water, resistant to acid rain, and resistant to sunlight. Therefore, if iron blue has formed on and in a wall, one may expect to find a long-term stability. Rudolf points out that once it has accumulated in brickwork, and once damp conditions have allowed hydrocyanic acid salts to convert into iron blue, then no appreciable reduction in HCN (hydrogen cyanide) content is to be expected even after 50 years. But Rudolf gives us an example of the way the media has dealt with these facts: There was a report that was issued by the German press agency *dpa* and carried to practically all major German daily newspapers and to radio news, that according to an unidentified expert, the HCN salts at issue here have a life of only a few months. Well, Rudolf informs us that when inquiries were made at the Stuttgart *dpa* office which was responsible for this press release, it came out that the editor in charge, a certain Albert Meinecke, had simply made up this story. So Rudolf saw that even the *dpa* press agency issues false reports.

Regarding fumigation and disinfestation, Rudolf points out that at first ordinary rooms were turned into disinfestation facilities by making windows and doors as gas-proof as possible and to provide enough heat and ventilation.

People doing this work wore protective masks as they placed Zyklon B on the floor of a room which contained the things to be fumigated. Later on, special facilities were constructed with heating and ventilation circulation systems, but he points out that these facilities were small because of the rather expensive insecticide. Depending upon the facilities and on the type of vermin to be exterminated, the concentration of HCN would vary from 0.5 to 2 percent/vol., and the length of time was ranging from less than 2 hours to 10 hours or more. The delousing rooms of buildings 5a and 5b in Birkenau had been built just for delousing, with ventilation, heat, and aeration chimneys, but their rather small size made them expensive to operate. They had an area of about 130 m² and a volume of at least 400 m³, and using the entire room for delousing would mean amounts of Zyklon B containing at least 4 to 5 kg HCN—so if there was one fumigation cycle per day, these facilities alone consumed 3.6 tons of Zyklon B a year, which means about half of the entire amount of Zyklon B which was delivered to Auschwitz in 1942, when the total amount delivered was 7.5 tons. Now when we consider that Birkenau had also other HCN delousing facilities of various sizes, and that barracks were also fumigated with this insecticide, then it is clear that the amount of Zyklon B which was supplied to Auschwitz was due to normal disinfestation. Even Pressac suggests that 95 to 98 percent of all the Zyklon B which was delivered to that camp was used for delousing, and he even cites findings of the Nuremberg Tribunal in support of this. As a matter of fact, considering the number of people in the Auschwitz camp, the amount of Zyklon B which was delivered to that camp was not more than the amount which was delivered to other concentration camps where it is admitted that no

exterminations occurred. It is naturally understood that the amount of Zyklon B which was delivered to the camp was in direct relationship to the number of prisoners projected or interned. And yet, the yearly amount delivered to Auschwitz was still not enough, because the spotted fever epidemics could not be prevented. This also shows that the disinfection chambers of buildings 5a and 5b could not have been used more than once a day.

Regarding the testimonies of the gassing of human beings, for various scientific reasons, Rudolf has not as yet found one truthful eyewitness testimony. The so-called "eyewitnesses" contradicted their own testimonies. This was partly done before the court sessions, and the many "eyewitnesses" simply copied or repeated what they had been hearing from others or what they had read. As one proof of this we point out that witness reports again and again consist of the same impossibilities or absurdities. Two examples: 1. The clearing out of gas chambers after an impos-

sibly short period of time—anywhere from a few minutes to half an hour—was what these witnesses said, whereas, in reality, it would take at least two hours for the Zyklon B to evaporate from the granules; therefore it would take at least that amount of time for the chamber to be sufficiently and safely cleared of gas so that workers could enter it. Another example of witness absurdities is their testimony of cremating three cadavers within fifteen minutes in one cremation muffle, whereas the realistic duration is one hour per cadaver.

Concerning the valuation of chemical analyses, Rudolf has pointed out that before taking sample material from the alleged "gas chambers" of Auschwitz, it is important to be sure that the material is original, and that by good luck, the "gas chamber" (Mortuary 1) of Crematory II survived largely intact, and the building materials were not only original, but were also pretty well protected. Now according to Pressac and the official view, this was

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12. Wenn wir marschieren
13. Lili Marleen (Soldiers' potpourri)
14. NSDAP (NS German Workers' Party)
15. Horst-Wessel-Lied (various versions)
16. Deutschland, Deutschland über alles!

supposed to have been the major site of the alleged mass murder—this is supposed to have been the spot where the gassings took place. So taking samples here is appropriate. If iron blue residue is to be expected in homicidal “gas chambers,” then here is where one should strike “pay dirt,” as Rudolf puts it. He points out that so far there have been three samplings worth mentioning: by Leuchter, himself, and Ball. He encourages interested persons to avail themselves of these sources for details.

The results of the analyses indicate that on the basis of control samples one can observe that the alleged “gas chambers” show the same concentrations of HCN residue as any random building—in other words not enough concentration to be reliably interpreted, as Rudolf puts it. And he points out that the unreliability of low cyanide residues is also proven by a sample from a collapsed Bavarian farmhouse, which is his sample number 25—with the highest cyanide level of all samples of that group. When we compare this to the residual quantities in the delousing barracks ranging from 1,000 to 10,000 mg/kg, this means that 0.1 to 1 percent of the plaster—not the entire wall—consists of cyanides.

Rudolf points out that the walls of the delousing buildings are saturated through and through with hydrocyanic acid compounds—some of which become visible as iron blue—especially in damp areas of the surfaces because of accumulation. This can only be explained as a result of fumigations with HCN.

Rudolf claims rightly that critics Markiewicz and van Pelt ignored the scientific facts and wrongly claimed that iron blue would disappear when exposed to environmental conditions. He informs us that in 1999, Prof. James Roth from the Alpha Analytic Laboratories, who in 1998 had analyzed Leuchter’s samples, made the incredibly ridiculous remark that hydrogen cyanide could not penetrate into building materials deeper than 0.01 mm—meaning that all cyanide compounds measured were supposed to have been on the surface of the walls. But Rudolf points out that his sample numbers 11, 13, 17, 19b and 23 were all taken from deeper layers of the plaster and prove Prof. Roth is wrong. Since plaster and mortar are highly porous, such a statement is untenable and Rudolf wonders why a professor of analytical chemistry would spread such falsehoods.

The Rudolf conclusions are that: Examination of the construction of the facilities allegedly used for the mass gassings has shown that the alleged main “gas chambers” of Auschwitz—the mortuary of the Main Camp crematorium, and the mortuaries (the “gas chambers”) of Crematoria II and III—had no contrivances for the introduction of a poison gas substance. The holes visible in the ceilings today were added after the war. If these findings remain unrefuted, this renders any mass gassings entirely impossible.

The examination of the formation and long-term stability of hydrocyanic acid residue in the walls of the facilities in question (“gas chambers” and delousing chambers for material objects), as well as the interpretation of the results of analysis of brick samples from these facilities in Auschwitz, have shown:

1. Hydrocyanic acid which reacts to form iron blue in the brick walls etc remains stable for many centuries. Its disintegration requires a time frame similar to that of the brickwork itself. Therefore, cyanide residue—if formed—ought still to be present in virtually undiminished quantities today, regardless of weathering

effects. The outside walls of the delousing buildings BW5a/b in Birkenau, which are still blue on the outer surface today, as well as being high in cyanide content, serve to prove this.

2. Under such conditions as would actually be possible, the attested-to mass execution gassings with hydrocyanic acid probably would result in the rooms in question exhibiting cyanide residue on a similar scale as is the case in the disinfestation chambers for material objects, including the resultant blue discoloration of the walls.

3. In fact, the alleged “gas chambers” exhibit only insignificant traces of cyanide residue, on the same order of magnitude as may be found in any other building.

Therefore, it is the conviction of Rudolf that the only conclusion which can explain all factors involved is that in the facilities alleged, no mass gassings with Zyklon B could have occurred under the conditions attested to by alleged eyewitnesses, court witnesses, journalists, academics or other propagandists.

Now let us move on to Carlo Mattogno regarding technical aspects of the crematory ovens of Auschwitz as well as the gas chambers. Mattogno has credited Faurisson as being in the vanguard of researchers which has brought up technical aspects concerning allegations that homicidal gas chambers existed in German World War II concentration camps such as Auschwitz-Birkenau.

Faurisson noticed that, in none of the judicial courts during the many trials against so-called Nazi war criminals, there had never been a call for performing an expert technical examination of the alleged weapon of the crime—in other words a technical study of the alleged homicidal gas chamber. So he himself began such a technical study, and he even examined a genuine execution gas chamber in an American penitentiary. This was important, because so-called exterminationist historiography was full of a sort of theological dogmatism. This dogmatism was exemplified by a group of French historians making an anti-scientific declaration concerning alleged Hitlerian extermination policies during World War II. As reported in the French newspaper *Le Monde* on February 21, 1979, these historians made the following declaration: “We must not ask ourselves how such a mass murder was technically possible. It was technically possible because it took place. Such is the obligatory point of departure of all historic investigation on this subject.”

Well, that attempted taboo was not to stand. Within that decade, the French pharmacist Jean-Claude Pressac, although faulted in other ways, at least gave the impression that he wanted to technically study the topics of gas chamber and crematory installations within German wartime camps such as Auschwitz. Pressac’s 1989 book published in English was, *Auschwitz: Technique and Operation of the Gas Chambers*. His 1993 book, published in French as *Les Crematoires d’Auschwitz: La Machinerie du meurtre de masse*, was followed by a 1994 English language version called, “The Machinery of Mass Murder at Auschwitz” which appeared in the anthology, *Anatomy of the Auschwitz Death Camp*, published by Indiana University Press in association with the United States Holocaust Memorial, Washington, D.C. However, despite the titles of his books, Pressac did not find any proof of the

existence of any homicidal gas chamber at Auschwitz-Birkenau.

And as for the consumption of coke in the ovens of Auschwitz-Birkenau, Pressac says nothing.

In his *Auschwitz: Technique and Operation of the Gas Chambers*, Pressac maintains that from April to October of 1943, the crematories of Birkenau cremated 165,000 to 215,000 bodies using 497 tons of coke, resulting in an average consumption of 2.6 kilograms—or 5.7 pounds—of coke per body.

Now, to see just what technical value Pressac's presentations are, let us take a look at this question of coke consumption. During the period from October 31 to November 13 of 1941, with the Topf two-chambered oven in the crematory at Gusen, which was a sub-camp of Mauthausen, 677 adult corpses were cremated using a total consumption of 20,700 kilograms of coke. That comes to an average of 30.5 kilograms—or 67 pounds—of coke per body. Since on the average, 52 cremations per day were carried out, and the oven remained in continual thermic balance, that signifies that the average consumption of coke was the minimum obtainable with that type of crematory oven. Now this experimental data can also be correctly attributed to the three Topf double-chambered ovens of the Auschwitz crematory, which therefore required on the average 30.5 kilograms of coke for the cremation of one adult human corpse.

As a matter of fact, the Topf three- and eight-chambered ovens at the Birkenau crematories offered a thermo-technical advantage because of the way they were constructed, so they were able to conspicuously reduce fuel consumption. For example, for the cremation of one human corpse, the three-chambered oven required 20 kilograms of coke, while the eight-chambered oven required 15 kilograms of coke. These numbers refer to emaciated adult corpses. Now if we were to postulate that there really were homicidal gassings, then the minimum theoretical coke consumption at the Birkenau crematories would have averaged thirteen

kilograms, compared to the 2.6 kilograms assumed by Pressac.

Let us now take up the question of cremation capacity of the crematories.

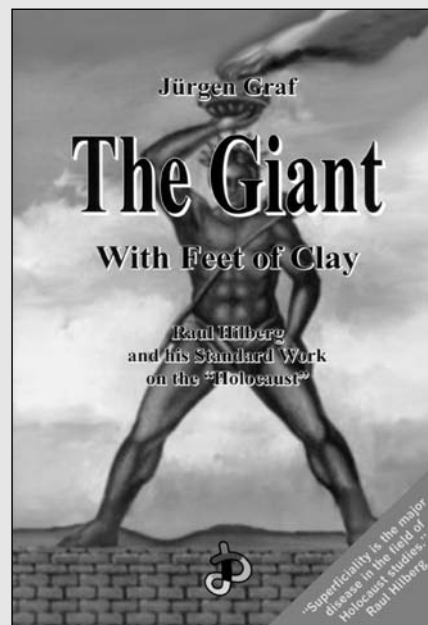
The average duration of one cremation was approximately one hour in the Topf ovens at Auschwitz-Birkenau. These ovens were planned and constructed for the cremation of one single body at a time. In fact, the small hourly heat availability of these ovens made it impossible to achieve economically advantageous cremations by trying to cremate two or more cadavers together—both in terms of coke consumption, as well as duration. Therefore, simultaneous cremations of four bodies per hour, as Pressac maintains, was, for all the more reason, technically impossible. Also we must remember that functioning of the cremation ovens required downtime—a pause of at least four hours per day to clean coke slag from the grills; therefore the maximum capacity of the Auschwitz-Birkenau cremation ovens could not possibly have been more than 1,040 bodies per day.

In the Pressac hypothesis of the reality of homicidal gasings, taking into account the percentage of infants and children among the gassed persons, and considering their average weight in function of age, the daily cremation capacity could have been augmented somewhat resulting in 1,248 bodies per day. Now this does not mean that the Auschwitz SS ordered the cremation of 1,248 or 1,040 bodies per day—these are simply the maximum theoretical figures.

Taking into consideration all the circumstances, we can maintain that the *Bauleitung* at Auschwitz ordered those 46 crematory chambers from the Topf Company, because they were forecasting possible health-endangering epidemic conditions which might result in a mortality rate of approximately 500 prisoners per day among an average forecasted camp population of 200,000. So the cremation capacity of the crematories was therefore quite adequate for the projected increase of the camp population within

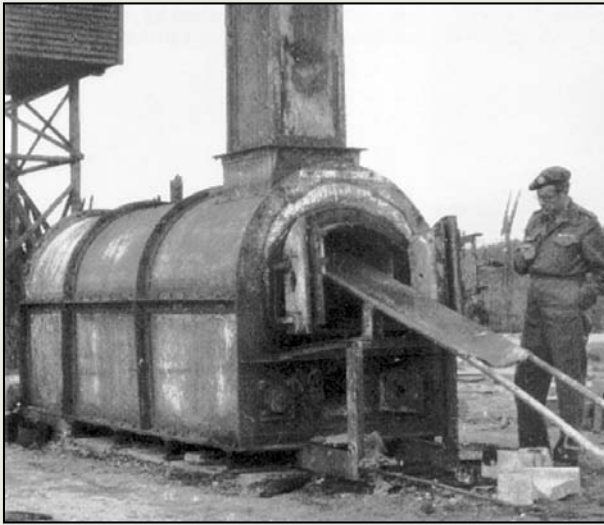
Revisionist Giant Juergen Graf Dissects Holocaust 'Expert' Raul Hilberg's 'Standard Work'

The Giant with Feet of Clay: Raul Hilberg and His Standard Work on the Holocaust, by Juergen Graf—This intrepid Swiss scholar and researcher makes a devastating case against Raul Hilberg's standard work on the Holocaust. The widely respected Prof. Hilberg, the dean of Holocaust studies, managed to write a 1,300 page tome entitled "The Destruction of the European Jews" in 1961 but only devoted 19 pages to describing the actual event of extermination. He relied mostly on the old standbys, like Felix Mueller and his tales of surviving in the gas chambers at Auschwitz for three years and living to tell about it. Graf manages to demolish these myths in a book of 128 pages. Scholarly, dispassionately written, it is a devastating account of errors, misinformation and outright falsehoods. Item #252, softcover, 128 pages, \$13.50 less 10% for TBR subscribers. Add S&H: \$3 per book inside the U.S.; \$6 per book outside the U.S. To order, send payment to TBR Book Club, P.O. Box 15877, Washington, D.C. 20003 or call 1-877-773-9077 toll free and charge to Visa or MasterCard.



the forecast of a possible Typhus epidemic.

Of course abstractly, it could be objected that a cremation capacity of 1,040 cadavers per day as being excessive. As a matter of fact, during August of 1942 at Auschwitz, there was an average death rate of 269 prisoners per day; therefore, the maximum cremation capacity was almost four times greater than the effective number of the deceased. Does this prove homicidal intentions? Hardly—throughout all of Germany during the year 1939, there were 131 crematories with approximately 200 cremation ovens which had a maximum cremation capacity of 4,000 cadavers per day, while the deceased during the whole year numbered approximately 102,000 or an average death rate of 280 per day; therefore the German crematories had a maximum cremation capacity 14 times greater than the effective number of the deceased. Is this supposed to prove that the Germans intended to exterminate the



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entire German civilian population?

Recapitulating: Pressac (the official view) assumes a maximum cremation capacity of the crematory ovens at Auschwitz-Birkenau approximately four times reality, and a minimum coke consumption for each cremation which is approximately one-fifth of the average effective consumption. This signifies that the Pressac/official view regarding alleged mass cremations of allegedly homicidally gassed people are technically and historically unfounded.

But the study of the crematory ovens of Auschwitz-Birkenau offers even more direct proofs that refute the mass gassing thesis. Here are three of the most important proofs:

The first proof refers to the SS forecast of the number of cremations for March of 1943. The *Bauleitung* file entry of 17 March of 1943 represents the coke consumption estimate forecasted for the four crematories of Birkenau. The indicated activity time period of the crematories is twelve hours. The letter also mentions a forecasted coke consumption; therefore one may calculate that it was possible to cremate approximately 160 emaciated adult corpses per day.

From the first to the 17th of March, the average mortality rate was 292 prisoners per day, which in terms of coke consumption for cremations, represents 80 percent of the forecast. This means that this forecast was calculated on the basis of the average effective mortality, plus a 20 percent security margin, and does not include alleged homicidally gassed persons, which at this time, according to the Auschwitz *Kalendarium*, was supposed to be occurring at an average of 1,100 per day. So therefore, if the cremation of homicidally gassed persons were not forecasted by the *Bauleitung*, that means there were not any homicidal gassings.

The second proof has to do with the 1943 coke consumption of the Auschwitz-Birkenau crematories. From the 1st of March to the 25th of October of 1943, the crematories of Auschwitz-Birkenau were supplied with a total of 641.5 tons of coke. During this period, the number of prisoners deceased from natural causes was 27,300. The number of those allegedly gassed homicidally, according to *The Kalendarium of Auschwitz*, was approximately 118,300 making a grand total of approximately 145,600. Now, for the prisoners who died of natural causes, there emerges an average coke availability of 51.7 pounds of coke per corpse, which conforms to the consumption of cremation ovens. But for the alleged number of alleged homicidally gassed, as well as the prisoners who died of natural causes, there emerges an availability of 9.7 pounds of coke fuel per corpse, which for cremation is thermo-technically impossible. So the quantity of coke supplied to the crematories from March to October of 1943 also shows that the crematories cremated only corpses of registered prisoners who had died from natural causes, so no mass homicidal gassing occurred. And according to the official view, during this period, so-called "cremation pits" were never used.

The third proof concerns the duration of the fire-brick walls of the crematory ovens. Pressac, representing the official view, declared in his 1993 book that at Auschwitz there were 775,000 dead of which at least 675,000 were cremated in the crematories of Birkenau. Well, this number of cremations adopted by Pressac is simply technically impossible. Engineer Rudolf Jakobskötter,

speaking in 1941 of the Topf ovens with electrical heating which were used in the crematory at Erfurt, stated with great pride that the second cremation oven was successful in completing 3,000 cremations, while normally the duration of fire-resistant masonry allowed 2,000 cremations. The Topf two-chambered oven at Gusen resisted firing for 3,200 cremations after which it was necessary to dismantle it and replace its fire-brick walls. The duration of one cremation chamber was therefore 1,600 cremations.

But even if we assume that the Auschwitz-Birkenau cremation ovens had been utilized up to an extreme limit of 3,000 cremations per chamber, the possible number of bodies which could have been cremated would have to have been around 156,000 corpses—and incidentally, according to the officially viewed Pressac, the total number of victims among the registered prisoners was 130,000—while the cremation of 675,000 bodies would have required at least four complete replacements of the fire-brick masonry of all the cremation chambers. Merely for Crematories II and III, that would have required 256 tons of refractory materials, plus a labor time of approximately 7,200 hours—but in the *Bauleitung* Archives, which were left “intact” by the Auschwitz SS, and which Pressac completely examined, there does not exist any trace at all of this enormous labor. Therefore these fire-wall replacements were never carried out. And since the cremation of 675,000 bodies in the crematory ovens is technically impossible, no mass extermination could have been perpetrated at Auschwitz-Birkenau.

Now let us consider the question of the alleged homicidal gas chambers themselves: The basic postulation of Pressac and the official view, is that Crematories II and III were planned and constructed as normal hygienic/sanitary installations, but then were transformed into criminal homicidal gas chambers. There is no doubt that up to the end of 1942, the basement of Crematories II and III had undergone changes from the initial design plans, as there is no doubt that in the oven room there was not any alteration from the original design regarding the number of crematory ovens and their capacity for cremations. *And that is the point*, because if Crematories II and III had been planned as sanitary installations adequate for the natural mortality rate of the camp, then their transformation into instruments of mass extermination would have required a corresponding increase in the cremation capacity of the oven room which would have meant adding more ovens—however this did not occur. But for Pressac and the official view, nothing remained except to triple, or increase fourfold, the claimed cremation capacity of the ovens, and to declare that these ovens, planned with a sanitary design, could have, without difficulty, coped with mass extermination. Reality is very different. The installing in Crematory II and III of a 210 square meter gas chamber—the size of *Leichenkeller* 1—into which it would be possible, according to Pressac, to homicidally gas 1,800 victims without dif-

ficulty (so-called eyewitness testimony even speaks of 3,000 victims at a time)—that would have required 75 chambers instead of the existing 15, just for the cremation of the corpses of one day. And the time required to cremate the bodies of the victims would have taken five days—which, to say the least, would have resulted in one giant bottleneck to an industrial-type mass extermination process, rendering that impossible. Therefore, the fact that the crematory room was not modified by adding more cremation ovens indicates that a basement modification was not criminal.

Pressac and the official view maintain that Crematories II and III were planned and constructed as normal hygienic/sanitary installations but then transformed into murder machines. After allegedly being transformed, we find that the crematory oven rooms of those two crematories still had the same number of cremation ovens which had been planned for a prisoner death rate due to natural causes—and we find that the ventilators of Morgue Cellar 1 still had the same capacity which had been planned for regular mortuary rooms. So—just where is the so-called criminal transformation of the crematories? We conclude that there was no criminal transformation of the crematories. Again, so much for the official view.

The so-called “witnessed” mass cremation of cadavers is alleged to have occurred during the spring and summer of 1944, out in the open air. This has been disproved by John Ball with his photographs, which do not show any trace of such cremation. This alone disproves the alleged homicidal gassing of 200,000 to over 400,000 Hungarian Jews, which is purported to have occurred within the span of 52 days between May and July of 1944.

The Auschwitz Camp was a huge work camp, or, more precisely described, Auschwitz was a complex of work camps, where many people suffered and died, and not only Jews.

Hardly anyone knows for example that at Auschwitz about 10,000 Soviet/Russian prisoners of war perished; in the propaganda, Jews are the only ones mentioned, and their numbers are greatly exaggerated. ♦

Russell Granata, a retired teacher, has long been active in the field of Revisionist history. He was the author of “The Fraud of Zionism,” in the Sept./Oct. 2000 issue of TBR and also spoke at the recent Barnes Review Third International Conference on Authentic History & the First Amendment.

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HIDDEN MESSAGES IN THE GAVRINIS CAIRN?

The whole Gavrinis cairn was evidently built to celebrate megalithic man's discovery of the Canary Islands. This is the passage in the Gavrinis cairn in Brittany. The entry doorway is at the left edge of the page. The passage contains 29 vertical stones, 23 of which are ornately carved in what appear to be abstract patterns of whorls, one of the most beautiful examples of megalithic carvings in the world. According to de Jong et al., the 29 upright stones encode the latitude of the northern Canary Islands, at 29 degrees north latitude. The 23 carved stones encode the latitude of the point where the Tropic of Cancer leaves the continent of Africa, at 23 degrees north. Subtracting the two entry or portal stones, which are wider than the others, from the 23 leaves 21, which encodes the latitude of the important Cape Blanco at 21 degrees north.

CODED MESSAGES OF THE MEGALITH BUILDERS

New evidence suggests that Europeans and other whites may have traveled the entire world, discovering America and many other lands, far earlier than has ever been thought possible. Amateur archeologist Dr. Reinoud M. de Jonge and his colleagues say that they have discovered that some ancient megalithic art contains coded pictographs and petroglyphs. And also, the arrangements of the stones themselves are of a geographical and mathematical nature. . . .

BY JOHN TIFFANY

Widely separated rock messages, according to Dr. Reinoud M. de Jonge and his co-author Jay Stuart Wakefield, can be interpreted as telling thrilling stories of sailing exploration and of the discovery of islands in the oceans—even the discovery of the Americas.

In sequence, the evidence of the megaliths shows how European stone-age man discovered, in sequence, over a period of thousands of years, the following lands:

- The Cape Verde Islands (ca. 4500 B.C.), as recorded in the tumulus (sepulchral mound) of Kercado in Brittany (even earlier were the Canary Islands, whose archeology shows striking similarities with ancient Egyptian culture, but that discovery is not treated in detail by de Jonge)¹;
- Madeira and Rockall (ca. 4100 B.C.), as recorded in the tablet of Paredes in Galicia, Spain;
- The Azores (ca. 3600 B.C.), as recorded in the tumulus of Gavrinis in Brittany;
- The Faeroes, Iceland and Greenland (ca. 3200 B.C.), as recorded in the petroglyphs at “Cairn T” at Loughcrew in Meath, Ireland;
- America (via the Bering Sea, ca. 2600 B.C.), as recorded in the megaliths at Stonehenge;
- Central America (from Portugal, via the Atlantic Ocean, ca. 2200 B.C.), as recorded in the petroglyphs at Chao Redondo, Portugal;
- Bermuda (ca. 2200 B.C., as recorded in the “Devil’s Head” petroglyphs at Harmony, Maine).

In addition, de Jonge has found evidence of Europeans traveling the rivers of America ca. 1500 B.C., and evidence of an

Egyptian visit to America ca. 850 B.C. (This last item is based on what is known as the Orient Tablet from Long Island, New York, which was previously studied by the late maverick epigrapher Barry Fell.) The worship of the Sun god is found throughout all of this, according to de Jonge’s findings.

This new evidence explains why prehistoric people were motivated to explore the Atlantic Ocean and how they were able to discover America and exploit its resources long before it has been thought possible.

De Jonge’s new book, *How the Sun God Reached America*, is the amazing story of the exploration of the world by European and Egyptian white people who left behind their records in cryptic codes, only recently deciphered, in these giant rocks. The megalithic period starts ca. 6000 B.C. in the Mediterranean area and along the western coasts of Europe. This was some 4,000 years after the last ice age, at the start of the Neolithic era, as warmer weather in Europe and the development of agriculture brought increasing human populations.

It has long been thought (and is still believed by the establishment) that megalithic people, being preliterate, left no records. But de Jonge has shown that they have left their stories cleverly encoded in the megaliths themselves. Megalithic monuments are found at a surprising number of places around the world, dating from different times in different places, but they mostly date from 6000 B.C. to 1500 B.C. in Europe. Their origin seems to have been in the region between southern Italy and the Strait of Gibraltar. The oldest megalithic monuments are on the islands (and underwater) in this area. Slowly, this culture expanded along the coasts of Europe, and then worldwide. In

AN EXAMPLE OF A PREHISTORIC PETROGLYPH DEPICTING THE NORTH ATLANTIC OCEAN

The accompanying figure shows a photo taken by de Jonge and Wakefield of one of the inscriptions in a 78-foot-long tomb called “Les Pierres Plates,” now on the oceanfront of the Gulf of Morbihan, Locmariaquer, Brittany, France. This is one of many so-called “mother goddess figures” with “multiple breasts.” These are really all sailing charts of the North Atlantic Ocean, and the “breasts” are actually islands, with distance lines (dl) of exploration around them.

De Jonge calls a repeating feature of many inscriptions “distance lines,” or “dl” for short (when dls are used in multiples of 10 he calls them, using upper case, “DLs”). One dl is the distance of one degree of latitude on the surface of the Earth, which corresponds to a distance of 40,000 km (the circumference of the Earth), divided by 360 degrees (the circle angle of the Earth), which equals 111.11 kilometers. On the top of the figure de Jonge and his associates recognize the southern half of the island of Greenland, the most western area of the then-known world (ca. 2700 B.C.). Below it can be seen an early facsimile of the Mid-Atlantic Ridge, which divides the ocean in two. (It is unknown how the ancients could have been aware of these deep undersea structures, but such appears to be the case.)

In the eastern half of the ocean, four island groups were engraved, all of them discovered long before. Below, you see the Cape Verde Islands, around which the sea was poorly investigated (single line), because of the strong winds and sea currents from the northeast. Above it you see the Canary Islands, which belong to Africa (the island inscription is open on the right side). Next are the Azores Islands, which are thought to belong to the other side of the ocean (their symbol is open on the left side). On top is Iceland, important because of its large size. Four island groups are inscribed on the west side of the ocean too. At the time this was inscribed, the people indulged in fantasies about groups of islands in the western half of the ocean as counterparts of islands known to exist in the eastern half. They did not know anything about them, but just assumed a symmetric distribution of land and sea.

De Jonge finds that most of the “mother figures” with “breasts” are actually primitive charts with islands surrounded by encircling distance line rings of exploration and that all “mother goddess figures” at sites dated after ca. 2500 B.C. show features of the American coast.

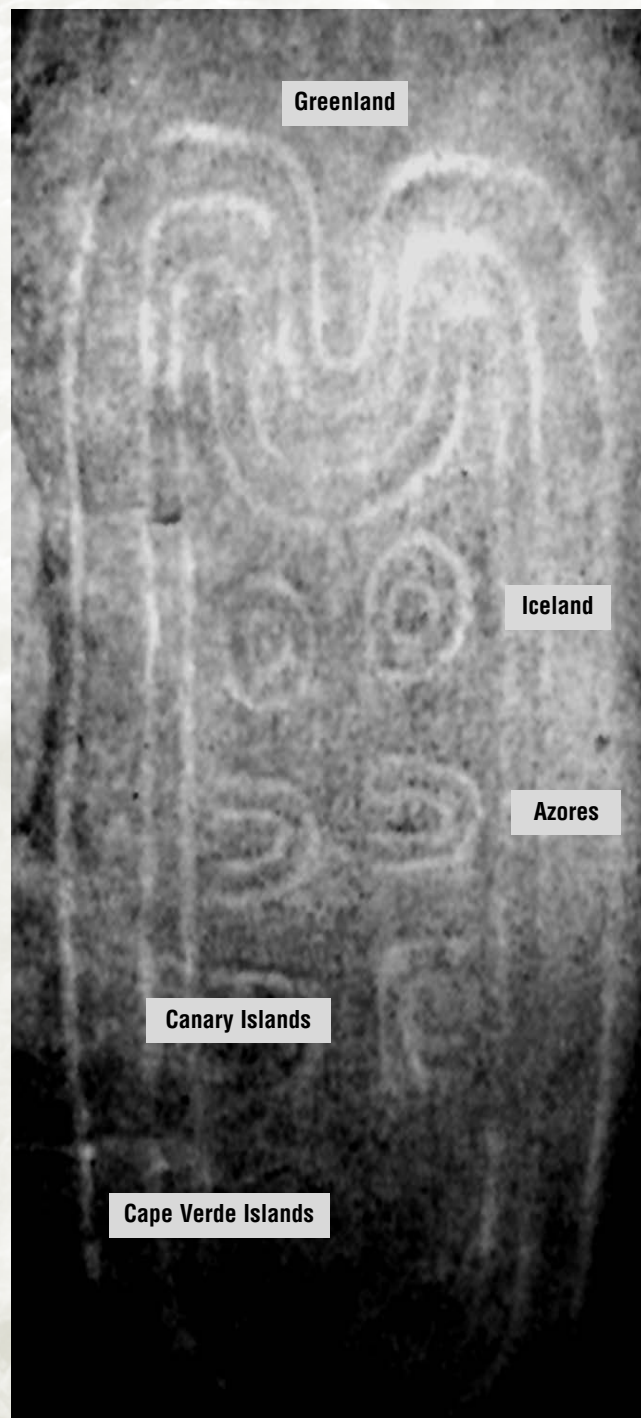


Photo with geographic interpretation of megalithic inscription on one of the upright stones of the passage grave of Les Pierres Plates, on the peninsula of Locmariaquer, Gulf of Morbihan, south Brittany, France (ca. 2700 B.C.).

Scandinavia, the end of this culture was ca. 1500 B.C.

This is a long span, and it is remarkable that the cultural tradition was consistent for such a long period. The earliest megalithic monuments in Europe clearly are holy sites, built for eternity. Archeologists have studied them intensely, but nevertheless their true meaning has remained elusive. In the interiors, scientists have almost always found skeletons, and, for that reason, they have called these constructions “megalithic graves” or “megalithic tombs.” In many such monuments, a passage runs to a chamber, so these have been called “passage graves.” However, the number of skeletal remains found is always very small, as in medieval European cathedrals, which also have passages, chambers and a few skeletons. Yet cathedrals were not built as tombs—similarly, we must entertain the hypothesis that megalithic sites were not built primarily to function as tombs but that this is merely a secondary function.

The cathedrals have within them references to the origin-places of the Christian religion: e.g., Jerusalem, Bethlehem and Rome. As de Jonge explains, European passage graves contain references to the origin of the Sun religion, which appears to have been in Egypt. The solar alignments of these megalithic chambers, with their annual displays of rays of midwinter Sun down the passages onto glyphs at the inner end, have been shown to be cardinal features of these monuments.

These so-called passage graves appear to be, in actuality, temples of the Sun religion. In the literature, Egyptian civilization becomes visible about 3400 B.C. Before the Archaic Period of Egyptian history, which started with King Menes (ca. 3000 B.C.), the Sun year of 365 days had already been officially accepted, says de Jonge. Sun temples and sanctuaries for the Egyptian Sun god Ra had appeared. During the third dynasty rule of King Djoser (ca. 2700 B.C.), according to de Jonge and his associates, the first pyramid, a monument of 60 meters, was built. The “Sun city” Heliopolis was flourishing, with its huge Temple of the Sun. During the whole history of Egypt, the east, where the Sun rose, was considered the “empire of the living,” and the west was considered the “empire of the dead,” with Ra traveling around the Earth in his boat on his daily journey.

By “decipherment,” de Jonge and his associates mean that by counting lines in a petroglyph, or (in some cases) by counting the number of stones at a site, or (in other cases) by observing the angles between stones,² they have found consistently intelligible data with predictive power, that has provided interpretations of the meanings of these sites, and of megalithic prehistory in general. It is clear, from reading the literature on this subject, that megalithic people developed a sophisticated understanding of astronomy and spherical mathematics. Early in the megalithic period, they were aware that the world was round, and that they knew only about half of it.

The ancients were, of course, curious to know what was in the other half of the world, on the other side of the ocean, where the Sun god went every evening, and had theories that it was “paradise” or “the land of the dead.” The stories of their explorations are told in this book as a series of discoveries of the islands in the Atlantic. Of course, islands close to shore were found first, starting with the Canaries, off Africa. It appears that each of these discoveries in the ocean was celebrated as the finding of the new west-

ern home of the Sun god. Once the New World itself was explored, its valuable metal resources, such as the huge copper nuggets found in Michigan, were a powerful motivation for long-distance trade and colonization.

It is no coincidence that the “megalithic period” ended when the entire world had been explored and had become fully known. This took the ancients about four thousand years to accomplish. Unfortunately, the geographic knowledge of antiquity so painfully acquired over the millennia was later lost through natural disasters, cultural conflicts, and victories of ignorance over learning, such as the library burnings in Troy and Alexandria, and was not to be rediscovered for thousands of years.

De Jonge studied all the available megalithic inscriptions of Western Europe with a mathematical eye, asking “what evidence can be found within the ‘art’ itself?” This has been possible because all known inscriptions in Europe have been carefully recorded, and published (see Twohig), and so many sites have been dated. He discovered that while megalithic people did not have a “written” language as we moderns do, they were able to record their stories on stone with mathematical symbols, creating the first written stories in the world. This expansion of cognitive archeology is bringing us an enormous cache of information about megalithic life and ideology. De Jonge’s Dutch book *De Stenen Spreken* was published in 1996 (de Jonge, R.M., and IJzereef, Dr. G.F.), and subsequently he has developed other materials, including his new book co-authored with Jay Wakefield. That work is indebted to the work of multi-disciplinary archeological “amateurs,” such as Fell, Bailey, da Silva Ramos, Mallery, Lockyer, Hawkins, Thom, Schliemann, Fawcett, Heyerdahl, and many others who are slowly unraveling the last few thousand years of prehistory.

The decipherments done for de Jonge’s English book were laborious, and proceeded in a step-by-step series of surprising discoveries over a period of 10 years. These decipherments are all based on the discovery that megalithic people made geographic petroglyphs, and encoded latitudes in their petroglyphs and monuments. For some reason, quite different methods were used to encode the information at different times and places. At the Tumulus of Kercado (in western France) and Stonehenge (in south-central England), latitudes are encoded in the number of stones. At Dissignac (France), they are encoded in the symbols of the petroglyph, while at America’s Stonehenge (in New Hampshire), they are encoded in the angles between the central axis, and the peripheral stones of the site.

De Jonge has discovered that a great proportion of megalithic inscriptions are geographic. Most are coastal maps. In the early Neolithic, before 4000 B.C., seafaring was limited to coastal navigation. The earliest inscriptions depict the coasts of the Mediterranean, Europe, and Africa.

Sailors today can appreciate that rivers, lakes, and oceans have been the highways of the world. Colleagues in Seattle recently paddled their kayaks to Alaska, and then from Alaska to Russia, and they tell of others doing so each year. Many TBR readers have read Heyerdahl’s books (Heyerdahl, T., *The Ra Expeditions*, George Allen & Unwin, London, 1971; Heyerdahl, T., *The Tigris Expedition*, George Allen & Unwin, London, 1983), and understand his findings (and those of Tim Severin of *The Brendan Voyage*), that “primitive” sailors were in many ways (including

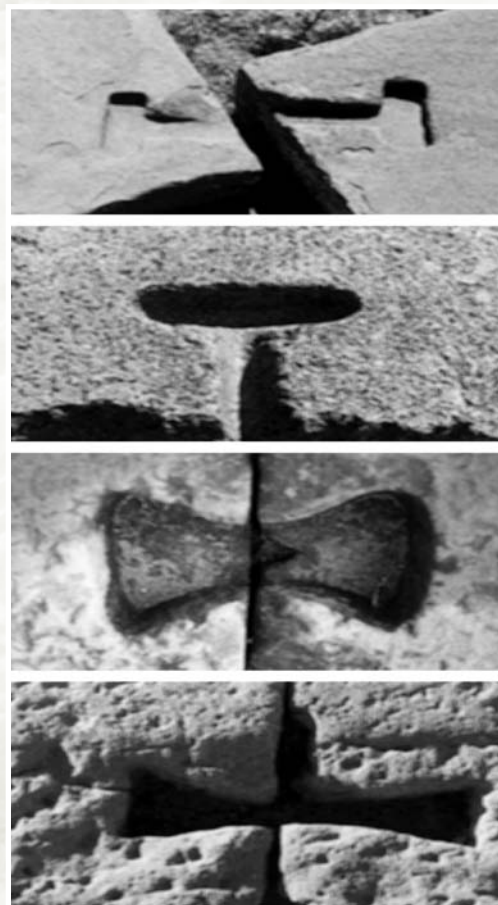
ODD METAL CLAMPS PLACED ON MEGALITHS AROUND THE WORLD

All over the world—in places such as Egypt, Peru, Britain, Easter Island and Mexico—there are giant stones which were used in ancient architecture and known as “megaliths.” What is strange about their use is that rocks of these sizes weighed between 20 and 300 tons. At the Puma Punku in Tiahuanaco, Bolivia, a squat step pyramid with a base about 60 meters by 50 meters, there is a block that has been calculated to weigh 447 tons. This is not exactly an easy engineering objective, even by modern methods. Why would any civilization bother with the daunting task of maneuvering these huge blocks, when using many smaller blocks would accomplish the same task? Well, it seems that in most of the places that the megaliths were used, it was for an extremely important purpose, because other structures did incorporate brick type construction. Also, it has been found that there were metal clamps used in many of these megaliths that had similar sizes and shapes to ones used on other continents. Might it be that this style of architecture had common roots, and megalithic sites were designed in one ancient tradition?

Close study with a scanning electron microscope of the indentations in the stones, where the Puma Punku metal clamps were fitted, showed that the metal was poured in a molten state into the indentations. This means a portable smelter must have been used, which is a far higher level of technology than has usually been credited to pre-Columbian South Americans.

Spectrographic analysis of one of the very few surviving clamps showed it to consist of a most unusual alloy of 2.05 percent arsenic, 95.15 percent copper, 0.26 percent iron, 0.84 percent silicon and 1.70 percent nickel. There is no source of nickel anywhere in Bolivia. This alloy would have required a smelter operating at extremely high temperatures.

Right, a series of strangely similar indentations for metal clamps in megalithic structures from around the globe. Top: From the Puma Punku pyramid in Bolivia, second from top, Ollantaytambo, Peru; third down, from Angkor Wat, Cambodia; bottom, Dendera, Egypt.



foods, clothing, training) better equipped for ocean voyaging in small craft than modern sailors. The oceans, never having been commercially fished, and unpolluted, would have more easily supported early voyagers with their sealife. Bailey quotes from Roman historian Strabo: “The ancients made longer journeys, both by land and sea, than men of later times.” When making a chart, a sailor will be particularly interested in points, bays, islands, and heights, so it should not surprise us when we see a disproportionate emphasis on these in megalithic art.

De Jonge’s English book challenges the accepted paradigm that diffusion of culture across oceans before Columbus was not possible. Not a single hand-worked mineshaft, corbelled solar-oriented building, hilltop fortress, pyramid, temple mound, coin, or any of the other of thousands of constructions, artifacts or inscriptions in the Americas is currently accepted as credible evidence of pre-Columbian contact with Europe, with the exception of the Viking camp unearthed in Newfoundland. The establishment insists that the Sun temples and civilizations of the Americas arose in isolation.

Unfortunately, important archeological evidence is being destroyed by people who do not want their turfs, beliefs, or financial benefits challenged. In New York, archeologists are reportedly being paid to sign “declarations of non-significance” so that ancient stone chambers can be destroyed by developers of housing lots; the U.S. Army Corps of Engineers has dumped 30 tons of rock on the (Caucasoid) Kennewick Man site on the Columbia River (Washing-

ton state), because the Indians “already know their history”; the Brazilian navy dumped tons of mud on a shipwreck full of amphorae (dated by experts to the third century A.D., and pinpointed to the Roman city of Kouass, on the Moroccan coast [*Feats and Wisdom of the Ancients*]), and confiscated the jars, preferring their history of being discovered by the Portuguese; in New Zealand, caves containing non-Polynesian, non-Melanesian skeletons and artifacts have been bulldozed shut by authorities, so as not to offend the Maori minority and white liberals, and so on. ❖

FOOTNOTES:

¹It is interesting to note that conventional history does not record any discovery of the Cape Verde Islands before 1456, when the Portuguese (Luigi da Cadamosto) found the islands. It is generally believed that these islands were visited at some previous time by the Moors and possibly by the Phoenicians, but this is merely a matter of vague legends. Earlier visits were unknown until the de Jonge findings. There are no known prehistoric archeological traces on the islands.

²It seems, according to de Jonge, that the ancients changed their method of encoding information from era to era.

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The Impact of the Civil War & Southern Reconstruction on the American Indian

BY FRANK JACKSON

With the current sentimentalization of the Indian by leftists, New Agers, lovers of “the noble savage” and fuzzy thinkers of all persuasions, it might come as something of a shock to them to learn that so many red men leaned more toward the gray than the blue—and that they held slaves.

Between 1865 and 1877, every state that seceded from the United States of America was brought back into the fold. With some states, the process was relatively brief, in others it was protracted; in some it was relatively peaceful, in others it was violent. While this process was grinding away in the former Confederate states, the federal government also paid a great deal of attention to the Indian Territory, a region today better known as Oklahoma.

The government could not offer a return to statehood to the denizens of the Indian Territory, since such a status had never existed. Occupation by federal troops had been the norm before the Civil War, and their return after the war was not as irksome as it was in the seceded states.

While conflict between Indians and whites had been a fact of life throughout the 17th and 18th centuries in America, by the 19th century, it was obvious that the latter would prevail. Their numbers were growing, and their technology was superior. It was simply a matter of time before “Manifest Destiny” manifested itself.

Anticipating eventual relocation of Indian tribes, Fort Gibson, near present-day Okmulgee, was established in 1824. Andrew Jackson, who took office in 1829, advocated the relocation of all Indians living east of the Mississippi River. Actually, the preferred term in those days was not “relocation” but “removal,” a rather stark but accurate term, though not as colorful as the latter-day term of “ethnic cleansing.”

The Indian Removal Act was signed by President Andrew Jackson on May 28, 1830. Through a series of treaties, the uprooted tribes were compensated for their land in the southeastern United

States. The treaties, however, were suspect since the Supreme Court ruled (on March 1, 1831) that Cherokees were “domestic dependents” and not a foreign nation. In that respect, any treaty, by definition, would appear to be invalid. Nevertheless, the federal government picked up the tab for the abandoned real estate, improvements and the actual move. The deal involved the acquisition of approximately 100 million acres east of the Mississippi at a cost of 32 million acres west of the Mississippi and \$68 million.

The purpose of the territory was to provide a homeland for Indians who were deemed unassimilable, even though they had learned enough of the white man’s ways to be dubbed “the Five Civilized Tribes.” The Seminole, Cherokee, Choctaw, Creek and Chickasaw tribes were uprooted *en masse* and moved to a large area west of the Mississippi, north of Texas and south of Kansas that was labeled “Indian Territory.” In all, some 45,690 Indians were relocated during the two terms of Jackson’s presidency, though some renegades stayed behind in the Southern states and took to the wilderness where they could live off the land with relatively little chance of being identified and captured.

The Cherokees, led by John Ross, were the last to relocate. Having attempted to “work” the federal legal system to avoid removal, the Cherokees finally succumbed in October, 1838 (during the Van Buren administration). Seventeen thousand were rounded up into a proto-concentration camp before beginning their 800-mile journey, better known as the Trail of Tears, to their new home. Many died on the way.

Despite the hardships of the journey, by the dawn of the Civil War, the survivors were well established in the Indian Territory—

and arguably enjoyed more liberty and prosperity than they would have had they remained in the Southeast. Though the land was sparsely populated (approximately 53,000 Indians, 3,000 whites and 8,376 black slaves in 1860), the Indians built schools, farms and churches and established governments. The Indian Territory had plenty of Confederate and Union sympathizers—and some who changed sides during the war—as well as a goodly number who thought neutrality was the best policy. Was it not, after all, a disagreement among white men?

In many respects, loyalties in the Indian Territory were not terribly different from those in the border states of Kentucky, Maryland and Missouri. The main difference was that the Indian Territory was not a state and the dominant race was not white. Given their treatment at the hands of the U.S. government, as well as by the state governments where they had previously resided, it was perfectly understandable that many Indians would adopt a “plague on both your houses” attitude. But some of the “Indians” who had been removed were as much white as they were red. Many had slaves of their own, which they had taken with them to the Indian Territory. After all, the five tribes traced their roots to Southern states. Not surprisingly, the pure-blooded Indians were most enamored of traditional ways. The entrepreneurial class—the farmers, businessmen, and landowners—were more likely of mixed blood and were more likely to own slaves, and hence more likely to favor the Confederacy. As was the case with Southern whites, most Indians were not slaveowners and those who were owned but a few. For example, the Chickasaws, who numbered about 5,000 in 1861, owned 1,000 slaves, but only 200 Chickasaws were affluent enough to own any. A relatively small number of Indian “aristocrats,” such as Cherokee Chief John Ross, owned large numbers of slaves.

Most “Southern” of the tribes were the Chickasaws and Choctaws (these two tribes owned approximately 60 percent of the slaves), whose homeland was in the southeastern corner of the territory, sandwiched between the seceded states of Texas and Arkansas. Southern sympathy was strongest in this part of Oklahoma because “rebel” influence was closest. Even after the war, Southern culture and mores were consciously promoted in southeastern Oklahoma; even today this region is still sometimes referred to as “Little Dixie.” The town of Atoka has a Confederate Memorial Museum and Cemetery, and the Atoka County Historical Society hosts periodic reenactments of the Battle of Middle Boggy which occurred near Atoka on February 13, 1864.

By contrast, the Indian tribes in northern Oklahoma were as divided as the nearby border states of Missouri and Kansas. The Seminoles and Creeks were pretty much split down the middle. The Creeks, for example, sent 1,675 men to the Union Army and 1,575 men to the Confederate Army. The Cherokees were mostly loyal to the Union, with an estimated two-thirds of their number on the Union side.

That so many Indians leaned toward the Confederacy could have been due to abandonment by the Union. Once the war started, Lincoln pulled the troops out of forts Washita, Arbuckle and Cobb for the battles to come farther east. Annuities for tribal government and schools were halted to make sure the money wouldn’t fall into rebel hands. Once the federal presence abated, the Confederacy filled the vacuum, as President Jefferson Davis sent in agents (most

of whom had previously worked for the Union in similar capacities) to work out treaties with the five tribes.

Perhaps the best known of these agents was the mercurial Albert Pike, whose biography lists teacher, poet, lawyer, planter, journalist and explorer as his professions. Today, Pike is probably better known for his scribbles on Freemasonry and his leadership of the Ku Klux Klan in Mississippi during Reconstruction. As a Confederate general, the Boston-born Pike trained Indians to fight for the South and led them on the battlefield—though without any notable triumphs.

The Indian Territory’s importance to the war effort lay in its productivity—grain, beef, hides, horses, oxen, salt and lead—which eventually drew the Union forces back to the region. Though Confederate Indians had secured the Indian Territory by late 1861, the following year saw the tide turn back to Union forces, culminating in their victory at Honey Springs on July 17, 1863. Union soldiers solidified their hold on the Indian Territory, and the Confederate Indians were reduced to guerrilla tactics through the duration of the war. The Cherokee Mounted Rifles, who served in more battles west of the Mississippi than any other unit, were led by a charismatic general, Stand Watie, who was so adept at guerrilla warfare that he became known as “the Indian Swamp Fox,” after Francis Marion, the Revolutionary War hero. Watie also had the distinction of being the last Confederate officer to lay down his arms (on June 23, 1865 at Doaksville).

Though none of the storied battles of the war had been fought in Oklahoma, the Indian Territory did not avoid the destruction that was visited upon the Southern states. As in the states, the conflict absorbed almost all able-bodied men. No matter which side the Indians fought on, there was little to come home to after the war. The Indian Territory had as many widows, orphans and derelict farms as any Southern state. One estimate held that 300,000 head of cattle had been driven off. Of the 3,530 Indians who fought on the Union side, 1,018 of them had been killed. The total dead can only be estimated at approximately 20 percent of the Indian population. But “help” was on the way, because the U.S. government had been looking for an excuse to wriggle out of previous treaties. As with the aftermath of the War of 1812, when Indians had allied with the British, the U.S. decided that such an action was enough to nullify all existing treaties. So on July 5, 1862, Congress abrogated all treaties they had entered into with the Five Civilized Tribes.

By war’s end, the Indian Territory was of particular interest to the federal government for a number of reasons. First of all, the government needed a dumping ground for Indians from midwestern states who had been removed to make way for white settlers. In Kansas, Nebraska, Michigan, Wisconsin and Minnesota, white settlers were flooding in, and Indians were shuttled out. Also, the railroad industry barons, aching to push westward, needed a “legal” way to extend their empires across Indian territory.

On September 8, 1865, a council opened at Fort Smith, Arkansas, the closest federal court to Indian Territory. Delegates from the Five Civilized Tribes (as well as representatives from the smaller numbers of Osage, Seneca, Shawnee, Wyandot and Quapaw Indians who lived in the Territory), who had all officially surrendered, were

present. Representing the federal government were Dennis N. Cooley, Commissioner of Indian Affairs, Charles E. Mix, Chief Clerk of the Indian Office, Elijah Sells, superintendent at Fort Smith; a Pennsylvania Quaker named Thomas Wistar, Gen. W.S. Harney and Colonel Ely S. Parker, a Seneca Indian. Behind the scenes, one of the most influential government figures was James Harlan, whom President Andrew Johnson had named Secretary of the Interior. As a Kansas senator, he had vigorously promoted removal of Indians from Kansas.

The negotiations, if they can be called that, were basically one-sided. The government informed the Indians of Congress's 1862 decision to nullify the old treaties and that new ones would have to be thrashed out. Of course, the Indians reasoned that the dissolution of the Union had absolved them from their old obligations. Legally, this might have been tenable but realistically, it was superfluous. The Union had won the war, so the federal government was holding all the cards.

The Indians were basically forced to accept the return of territorial government by the United States—but with less territory. The Five Civilized Tribes were given the eastern half of the territory, while the western half was given to Indians who were removed from other states. They were ordered to consolidate their tribal governments into one territorial entity. They were ordered to allow the construction of railroads through the state. They were ordered to abolish slavery (but since they were in a territory, they had nothing to say about the ratification of the XIIIth Amendment) and to admit freed slaves to full tribal rights or give them compensation in land. Tribal lands were sold, and the proceeds were used to settle freedmen on their own farms. This rather questionable practice was upheld as constitutional by a Supreme Court decision—in 1904.

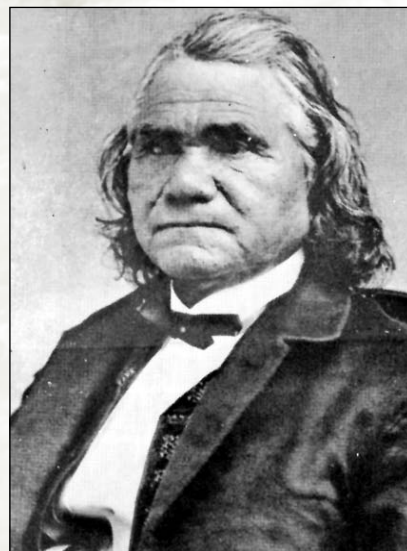
In fact, Commissioner Cooley's language even sounded very "great white fatherish": "The president is willing to hear his erring children in extenuation of their great crime," he pontificated. The ex-Confederate Indians were recalcitrant enough to slow down the proceedings. The treaty was not formalized until April 28, 1866, in Washington.

The end of the war, however, did not mean that conflict was over. Within each tribe, the split between Yankee and "Reb" sympathizer created internecine friction for generations. Michiganders fighting Mississippians had been bad enough, but at least they could go their separate ways after the war; Cherokees who had fought Cherokees had no such refuge. The Chickasaws and Choctaws, the most Southern-leaning of the five tribes, blamed

Cherokee Brig. Gen. Stand Watie, CSA

Cherokee leader Stand Watie was born December 12, 1806 at the town of Oothcaloga. His father was David Oowatie and his mother was a white woman, neé Susanna Reese. The Watie family had large land holdings and ran a profitable ferry service. As early as 1828, Watie served as clerk of the Cherokee Supreme Court, and for more than 40 years he was an attorney within the Cherokee nation.

In October, 1861, Watie received a commission as a colonel in the army of the Confederacy. He joined with Gen. Ben McCulloch's Texas Cavalry to raise a force to protect the Indian Territory from invasion by Kansas jayhawkers. In the fall of 1861, Confederates under the command of Col. (later Gen.) Douglas H. Cooper, the former Choctaw Indian



CONFEDERATE BRIG. GEN. STAND WATIE

agent from Mississippi, had assembled a formidable Indian force of 1,400 mounted men. This cavalry unit included six companies of Cooper's Choctaw and Chickasaw regiment, Col. Daniel McIntosh's Creek regiment, as well as Lt. Chilly McIntosh's and Maj. John Jumper's mixed battalion of Creeks and Seminoles. These forces were supported by the five hundred white soldiers of the 9th Texas Cavalry.

Watie was greatly respected as a daring military master and strategist by the Union generals. Judge James M. Keys of Pryor, Oklahoma, said: "I regard Gen. Stand Watie as one of the bravest and most capable men, and the foremost soldier ever produced by the North American Indians. He was wise in council and courageous in action." Watie displayed unflinching courage, devotion, constant optimism and good humor.

The Confederate Indians of Watie's regiment, and those of Col. Drew's regiment, under Gen. Albert Pike and Cooper, participated in the Battle of Pea Ridge, Arkansas, on the 7th and 8th of March, 1862. Watie captured a Union battery after a dramatic charge, and also proved skillful in withdrawal, helping to prevent a disaster. One of his soldiers said: "I don't know how we did it, but Watie gave the order, which he always led, and his men would follow him into the very jaws of death. The Indian Rebel Yell was given, and we fought like tigers, three to one. It must have been the mysterious power of Stand Watie that led us on to make the capture against such odds."

After that battle, the operations of the Confederate Indians under Gen. Cooper and Col. Watie were confined, with a few exceptions, to the Indian Territory. In connection with white troops from Texas, they participated in several engagements with the Federal Indian brigade under Col. Phillips, after he recaptured Fort Gibson in the spring of 1863; and they made frequent guerrilla forays to ambush Federal trains, steamships and cavalry.

In 1864 Watie was in command of the Indian Cavalry Brigade. The brigade was composed of the First and Second Cherokee Cavalry, the Creek Squadron, the Osage Battalion, and the Seminole Battalion. Headquartered south of the Canadian River, Watie sent squads to raid and plunder the Federal details around Fort Gibson. On June 10, 1864, his forces captured the stern wheeler *J.P. Williams* laden with supplies and goods worth approximately \$1.5 million. He was promoted to brigadier general. On September 19, 1864, his forces were victorious at the Second Battle of Cabin Creek. Watie was the last Confederate general to surrender after the War Between the States, at Doaksville, Indian Territory, on June 23, 1865, a little more than two months after Robert E. Lee's surrender at Appomattox. ♦

the blacks for the South's defeat.

Even so, Reconstruction—if that term can be applied to a non-state—was rapid in the Indian Territory. The strategic location spurred economic development, which largely languished in the former Confederate states. Sitting at the crossroads of the continent, the Indian Territory was an appealing location, not just to the railroads, but to Texas cattlemen, who drove their wares northward through Oklahoma along the great cattle trails. Some fees were realized by Indian land owners who rented out their property for grazing privileges to the cattlemen. Raw materials—timber and mining—were important for the growth of the nation. All of these enterprises brought more money into the Indian Territory—but they also brought more white men, as did the famed Great Land Run of 1889 and the opening of the Cherokee Strip (along the Kansas border) in 1893. The first oil well—perhaps the most significant harbinger of things to come in the twentieth century—was drilled in Bartlesville in 1897 by Frank Phillips, founder of Phillips Petroleum. Statehood beckoned, though Oklahoma was not formally admitted to the union (as the 46th state) until 1907. It was the last chunk of real estate acquired in the Louisiana Purchase (more than a century before) to become a state.

Today there are at least 60 different tribes (only a few are

indigenous) represented within the state's Indian population. Their political influence is negligible, but Indian imagery still plays a big part in the state's tourist literature.

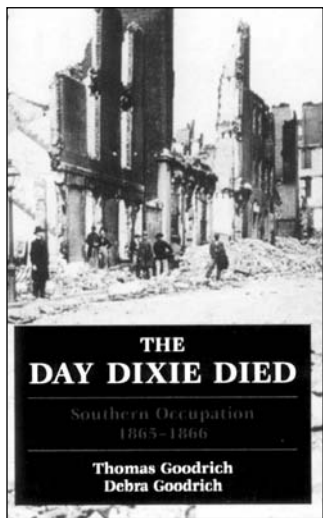
While the federal government was going about the business of dispossessing Southern whites after the war, the Indians of the Five Civilized Tribes could claim "been there, done that." Indeed, a case could be made that they fared better than Southern whites during Reconstruction. At any rate, the history of the Indian Territory shows that it was not necessary to live in a state to suffer the ill effects of the War Between the States. ❖

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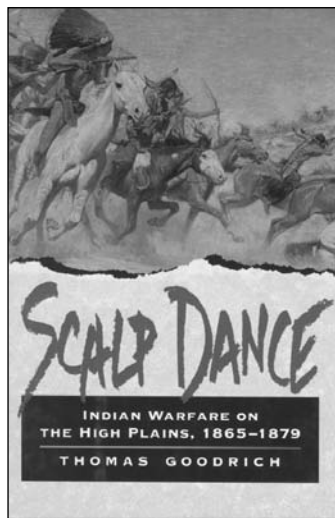
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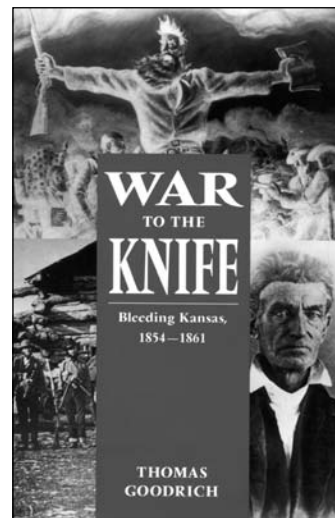
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Sherman's Policy of Annihilation

America's Horrible Contribution to the Conduct of Modern War

BY WALTER KIAULEHN

"Our method of warfare is different from that in Europe. We are not fighting against enemy armies but against an enemy people; both young and old, rich and poor must feel the iron hand of war in the same way as the organized armies. In this respect my march through Georgia was a wonderful success."

—GENERAL WILLIAM TECUMSEH SHERMAN TO GENERAL ULYSSES S. GRANT. (END OF JANUARY 1865)

Both the date and the author of this letter must appear extraordinary to every European. How could an American general write such a monstrous thing just at that particular time? The most noble minds and hearts in Europe were then making every effort to humanize warfare as far as possible.

On the other hand, a 45-year-old man from Ohio, America, the son of a lawyer of Puritan descent, General William Tecumseh Sherman, had invented a new warfare that was directed against the enemy people, against the civilian population. Sherman was the inventor of the locust strategy. His doctrine was: Where I have been, the war has ceased, because all forms of life no longer exist. It involved nothing more nor less than the suppression of humane warfare.

Sherman's strategy has been acclaimed as classical. After carrying out his acts of cruelty as a general, Sherman was appointed commander-in-chief of the United States of America. His method has become the American ideal. It first infected the Anglo-Saxon world; the great Moltke ominously predicted at the end of last century that in future wars armies would not fight against one another but peoples. During the first world war the Americans did not have the opportunity to apply in Europe the lessons they had learned from Sherman. Their first appearance in Europe during this war [World War II], however, the bombardment from the air of undefended monuments of culture, shows whither this path is intended to lead.

Sherman's strategy is the art of war employed by the unsuccessful. It is necessary to bear this in mind when considering Sherman's methods. He was unsuccessful but by no means untalented. It was his fate always to have to fight against enemies better than himself. He never won a success against an enemy of equal strength. He usually fought against weaker foes and was

defeated by their superior art based on European precedents. He owed his greatest military success, the occupation of the town of Atlanta, not to his own skill but to a mistake made by his enemy. (Anybody jumping to conclusions will now say that a mistake made by the enemy is always a part of success. That is not true. The greatest generals have celebrated their triumphs against enemies who did not make mistakes.)

In the order of the day to his troops after the occupation of Atlanta (September 8, 1864), Sherman said:

We must admit that the enemy opposed us with skill and endurance. At last he made the long awaited mistake and sent his cavalry to our rear much too far to be able to recall them.

The price of his mistake, as we have already said, was Atlanta, the capital of Georgia. The enemy general evacuated the town after realizing his error. Sherman found only wounded men incapable of further fighting. He was ambitious and had grown tired of such wretched successes. He therefore continued the war in accordance with an idea he had already conceived sometime before.

Under the Pretext of Liberating the Slaves

We are discussing what is known as the War of Secession. "Secessio" was what the ancient Romans used to call the effort to achieve independence. All previous wars of that nature in Europe were now completely overshadowed by the War of Secession between the central government and the Southern States. Superficially this war was being fought on the question of the abolition of slavery. The North allegedly wished to give back their liberty to the Negro slaves in the South. The result was that by the end of the war 100,000 Negroes were fighting against the armies of their liberators.

There is no need for us to delve into the events leading up to the war. Temperament and religious fanaticism converted it into one of the bloodiest massacres in history. There were many innovations both on land and at sea. Land mines were employed on a large scale and armored warships made their first appearance. In his book *“Der Krieg ohne Gnade”* (*War Without Quarter*), the Swiss historian Bircher says that force of arms alone could not decide the war. It was not until Sherman employed his locust strategy that the Northern States won the victory. The end of Atlanta, the beautiful town among the hills of Georgia, was the signal for the commencement of the new era.

On September 5th, 1864, Cogswell, the commander of Atlanta appointed by Sherman, ordered the inhabitants to evacuate the town. These instructions were couched in the following terms:

All the families living in Atlanta the male members of which are serving with the Confederates or have gone to the South, are to leave the town within five days. They will be allowed to pass through the lines towards the South. All citizens from the North not belonging to the army or having the permission of Generals Sherman or Thomas are to leave the town within the same period. Anybody found in the town afterwards will be imprisoned.

Nobody at first believed the truth of this order, for nobody apart from Sherman knew what it meant. Who could have suspected that this order was the first step along a path never yet trodden in history?

General Hood, Sherman's opponent, was also informed of this measure by letter. At the same time he was offered an armistice. Hood replied:

General, I have received your letter of yesterday from the hands of citizens Roll and Crew. You say in it: “It is in the interest of the Union that the people of Atlanta should leave the town.” I have no alternative and consequently accept your proposal for a ten days’ armistice and will do everything in my power to remove the people of Atlanta to the South. And now allow me to say that this measure, which is without precedent, exceeds in calculated and intentional cruelty anything in the dark history of warfare. I protest in the name of God and humanity against your driving the women and children of a brave people from their homes and hearths.

A Cure Worse Than the Disease

BY M. LESTER O'SHEA

This 266-page hardback book clearly and resolutely establishes the fraudulent nature of so-called “civil rights” laws foisted on the U.S. by a strange alliance of demagogues, racial fanatics and greedy pressure group bosses. This lunatic crusade is exposed for what it is. Originally selling for \$25, a super bargain at only \$15—includes S&H! Get this bargain from First Amendment Books, 645 Pennsylvania Avenue SE, Suite 100, Washington, D.C. 20003.

The citizens of Atlanta protested together with General Hood.

A Document

General Sherman answered them in the same way as he answered General Hood. He wrote to them as follows:

Gentlemen,

I have received your letter of 11th inst. and the request for the withdrawal of my order. I have read it carefully and believe all the sufferings you mention which will be the consequence of its execution. And yet I do not withdraw it. . . .

In order to end the war we must annihilate the army of the rebels who have revolted against the law and the Constitution. In order to annihilate them, we must push forward to the places where they produce their arms and equipment and store their supplies. Atlanta cannot simultaneously serve military purposes and be a safe place for families. From now on there will be no trade, no industry and no agriculture there, a shortage will soon come about and force the families to move away. Why not rather go now when all preparations have been made and the removal is facilitated instead of waiting until the fire of both armies renews the scenes of the previous month? I cannot communicate to you my next plans, but you cannot believe that the army will remain here quietly and I can tell you that my plans make necessary your removal which I will now facilitate for you in every way.

There was, however, one man to whom Sherman had communicated his plans, This was Lieutenant-General Grant, the Commander-in-Chief of the Northern States. Sherman had sent a messenger to him bearing a letter with several seals. It was very dangerous to send this letter, but Sherman had to do it if he did not wish to expose himself to utter condemnation. He was looking for somebody to relieve him of the responsibility and Grant accepted it because Sherman promised him victory. Just as Sherman became the instigator of President Lincoln's assassination as the result of what happened, so, too, he prepared the way for his friend and companion, Grant, to occupy the empty presidential chair. Grant became the most popular man in America in consequence of Sherman's “victories.”

In his letter Sherman did not write everything, for otherwise Grant, who loved to emphasize his Christianity, would not have consented after all. Sherman told everything only a few weeks later when the new strategy had already proved successful and Grant, intoxicated by victory, could not draw back if he did not wish to relinquish fresh victories.

The Art of Warfare Employed by the Unsuccessful

Sherman said that it was foolish to continue the war in the manner of a normal campaign as had been the case so far. The way the war was being fought meant that you were continually dependent on the enemy. Whether you advanced or retreated, you always had to reckon with the enemy. The war could only be brought to a close by surprise operations and such surprise operations could only be carried out if the enemy was prevented from sticking at your heels. Sherman said that it was his intention to disappear without the enemy being in a position to follow him. It was his aim to reappear somewhere else by surprise.

But how would it be possible to shake off the enemy?



*The marauders of General Sherman's army called themselves "bummers." In name they were soldiers, but actually it was 60,000 bandits who marched through Georgia and the Carolinas stealing more than they could eat themselves. "Roads, horses and people are to be destroyed." Acting in accordance with these orders, they burnt everything they found and even took the poultry away with them. This illustration, contemporary with the Reconstruction era, comes from the book *Story of the Great March* (1865). The horrors of the first total war are seen here with the eyes of an American from the Northern States and not as on accusation leveled by the Southern States.*

It is necessary to destroy his supply base, was Sherman's answer: "I will sow economic ruin throughout the country so that no soldier coming after me will find anything to eat." Georgia (in general) and Atlanta had already been very much weakened by the war. Sherman consequently wrote to Grant as follows:

Until we can repopulate Georgia, it is useless to defend it, but the complete destruction of its roads, its buildings, its population and its military resources is essential. The attempt to defend its roads costs us a thousand men every month and brings us no advantages. I can carry out the match and make Georgia howl.

Grant requested Sherman to express himself more precisely and Sherman answered:

Hood can go to Kentucky and Tennessee, but I believe he will be forced to follow me. Instead of being on the defensive. I shall be on the offensive, instead of guessing at what he intends, I shall compel him to guess my plans. This makes a difference of 25 percent in warfare. (In military language, it is the advantage of the initiative.) I can turn in the direction of Savannah, Charleston or the mouth of the Chatahoochee. I prefer to march through Georgia to the sea destroying everything on my way. . . . Therefore if you hear that I have set off, order scouts in Morris Island. Ossahaw Sound, Pensacola and Mobile Bay. I shall turn up again somewhere, and, believe me, I can take Macon, Milledgeville, Augusta, Savannah and then appear again behind Charleston so that I can starve it out. This operation is not purely military and strategical, but it will show the South's weakness.

The Death of a Friend

My friend and I rode off to war,
When war and duty called.
We fought four long and bitter years
By glory unenthralled.

I loved him dearer than a brother,
More than the tongue can tell,
And though he never spoke a word . . .
He loved me just as well.

Though we were often hungry,
If there was grain, it went to him.
I knew I'd get by on salt pork,
And on moldy hardtack grim.

A bursting shell at Chickamauga
Took one of his ears away,
But he stood outside the surgeon's tent
As they cut lead from me that day.

He saved my life at Brice's Crossroads,
And took a bullet meant for me;
A saber slashed across his neck
When we charged some battery.

And now here in Alabama,
The end is drawing near . . .
Dark smoke and bloody hoof prints,
Across the land and cause so dear.

My friend did not arise this morning,
And though he tried to lift his head . . .
I saw within his silent eyes
That there were lonely roads ahead.

The captain rode up beside us,
And said, "Ben, we must retire."
His next order died unspoken . . .
He knew the shot I'd never fire.

I knelt beside my friend and stroked his mane
As the column rode away;
I gave him water from my canteen,
And kept the flies at bay.

He struggled once more to gain his feet,
And he seemed to say, "We tried!"
I could not see him for my tears . . .
And I held him as he died.

With only cup and saber,
I mounded him with clay . . .
For such a true and faithful friend,
I could not leave for vulture prey.

He's galloped beyond war's flame and fury,
Past the battle smoke and din.
If there are horses up in Heaven . . .
May we ride together once again.

This moving poem was written about the passing of a Civil War horse. Except that his first name was apparently "Ben," the author is unknown.

It is necessary to read these two letters carefully in order to understand Sherman's real purpose. They are written by one soldier to another soldier in soldier's language. A clever soldier is writing to his not-quite-so-clever superior. Without absolutely telling him lies, he yet conceals his intentions in the technical language with which they are both familiar. On one occasion he pretends that he wishes to adopt the defensive and consequently must destroy Atlanta. He acts as if he wished to prevent his enemy from pursuing him. It has always been thus since the days of classical antiquity. A retreating army destroys everything that could be of use to the advancing enemy. Sherman proposes this old defensive rule to his superior. In his next letter, however, he writes: "Instead of being on the defensive, I shall be on the offensive, for in military language that is the advantage of the initiative etc." Why, if he wishes to launch an offensive, does he destroy everything as he advances? Only during his retreat would a normal soldier destroy everything that might be of use to the enemy. The truth is that Sherman wished to act on the offensive, but not against the enemy's army. He wished to make the land of Georgia howl, not the army of Georgia, of which he was afraid. He was planning a bold crime and covertly indicated his intention in the words: "This operation is not purely military and strategical. . . ."

The Whole of Atlanta Was Blown Sky-High

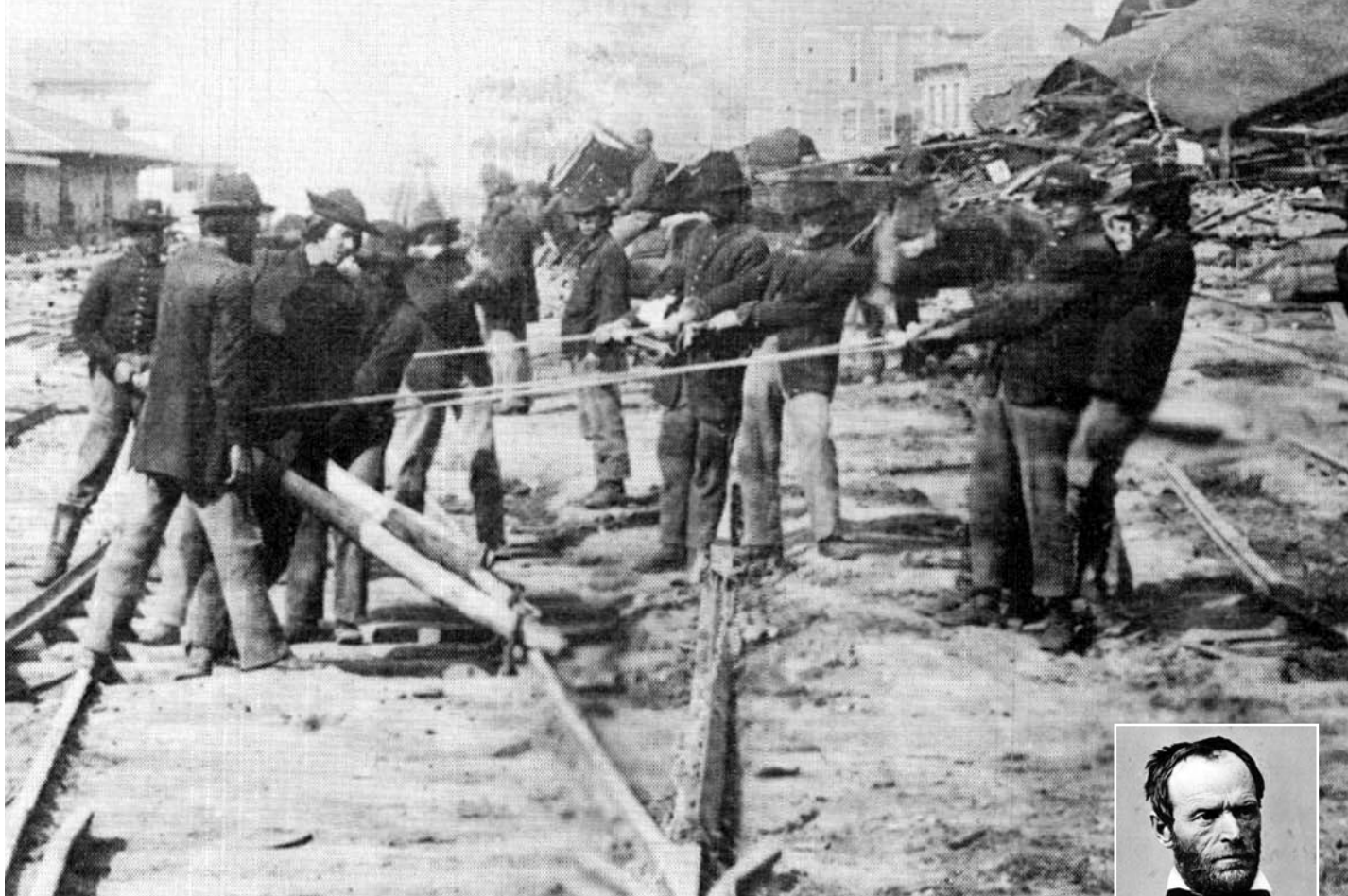
Sherman had his way, Atlanta was evacuated and razed to the ground according to a carefully thought-out plan. Sherman was in command of 60,000 men. This army had supplies for thirty days and consequently did not need to forage. Sherman divided his army up into four corps and two wings and gave them orders to march parallel to one another. Two corps were thus always marching together, the whole in four columns, right across the country, flanked by cavalry and mounted batteries. Their commander was General Kilpatrick. It was he who issued the order that only the ruins of houses should show to coming generations that Kilpatrick's cavalry had passed that way.

By 14th November 1864 every man in Sherman's army was on the march and only the demolition party was left in the deserted city. Sherman sent off a last telegram to Washington saying: "All is well" and then the telegraph station was blown sky-high to be followed by the town of Atlanta. Sherman and his 60,000 men now disappeared even for Washington.

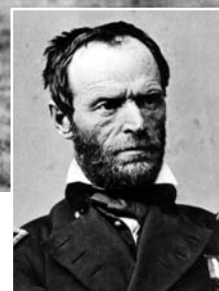
In the middle of December the ghostly army reappeared near Savannah. The 60,000 men had covered the 220 miles from Atlanta to the sea like a whirlwind. Behind them they dragged along an army of starving Negroes whom they could not very well shake off because, after all, they had come as the liberators of the slaves.

This march, however, was only Sherman's apprenticeship. Although he had burnt the cotton and grain everywhere, and the mills and innumerable houses had been reduced to ruins by his hordes, he still continued to maintain the semblance of commanding an army on account of Grant. Plundering was officially forbidden. It was not until they reached Carolina that the last bonds of discipline were shaken off by Sherman's troops and that they lost the name of soldiers.

Yet Sherman already now, after his march through Georgia, wrote the letter to Grant containing the frightful words:



Sherman's soldiers are shown here tearing up a railroad in Atlanta before setting forth on their march to the sea. Inset, William T. Sherman, the inventor of the "locust strategy." He openly waged war on a whole people and, according to many soldiers, betrayed his honor as a soldier for "victory."



We are not fighting against enemy armies but against an enemy people: both young and old, rich and poor must feel the iron hand of war in the same way as the organized armies. In this respect my march through Georgia was a wonderful success.

An American admirer of Sherman, G.W. Nichols, has provided some dry figures in his *Story of the Great March* (published 1865, London). On its march Sherman's army confiscated 100 million dollars worth of grain and cattle. The troops used 20 million dollars worth for themselves and the remainder was destroyed.

This figure includes only the food supplies; the destroyed houses, roads and equipment have never been calculated. This "wonderful success" stimulated the other generals. Sheridan, one of Grant's cavalry generals, destroyed 100,000 bushels of wheat, 50,000 bushels of maize, 6,200 tons of hay and 11,000 head of cattle in Rockingham County alone. For years after the conclusion of peace, the people in the Southern States, who had formerly been so rich, were still clad in rags.

Grant was delighted when he heard the news of Sherman's appearance. He immediately sent him a new plan of campaign. Sherman was to make his way by the quickest route, that is to say, via the sea, to Grant in order to support him in his hard struggle against the great General Lee of the Confederate States of America and his wonderful, fearless cavalry. But Sherman did not come.

Grant did not yet understand. He still believed that Sher-

man was longing to fight, but Sherman did not want to fight or only when there was no other alternative.

Sherman had long ago relinquished all military ambitions and cut himself off from every conception of soldierly honor. He had become a violent criminal who wished to confer victory on his country's politics whatever it cost the enemy. "War," says Clausewitz, "is the continuation of politics by other means." Sherman adapted this axiom and made of it: "[War] is the continuation of politics by every means." There we have Sherman's terrible originality. He had converted war from being an act of violence against an enemy army to an act of violence against an enemy people. He went even further and made of it an act of total violence. Even violence has limits imposed on it by morality. Sherman had intentionally disappeared with his entire army and, far removed from all control and all protest, had led war across the limit set even on violence into the zone of unbridled crime. When he reappeared, Savannah fell and the world regarded this as a sign of Sherman's bravery and of his military genius. What had really happened in Georgia was learned after the conclusion of peace by only a few people. The world was scarcely interested in it, for in Europe war broke out between France and Germany, and, moreover, American propaganda ensured that the world was fed with touching stories from *Uncle Tom's Cabin*.

During the time he spent in Georgia, Sherman enriched the history of tactics by only one feature, but that alone should have

sufficed to exclude him forever from the company of gentlemen.

He had prisoners of war put onto carts which had to drive along in front of his own troops. If they were blown up Sherman knew that a minefield lay ahead. He answered all protests against his cruel treatment of defenseless people with the icy coldness characteristic of all his writings. Sherman sent a letter, in which he explained his own new plan, to Grant who was still waiting for him in vain. He did not want to cross the sea as Grant had ordered, so as to fight against Lee, but wished to march through Carolina and

devastate it like Georgia—no, not like Georgia, but far more cruelly, far more thoroughly, in fact, totally. He wrote as follows:

Certainly Jefferson Davis (the president of the Confederacy) keeps his people well disciplined, but I think that confidence in him has been shattered in Georgia and it soon will be in South Carolina. The whole army, moreover, is eager to be revenged on South Carolina. I tremble when I think of its approaching fate, but I know that it has deserved everything coming to it.

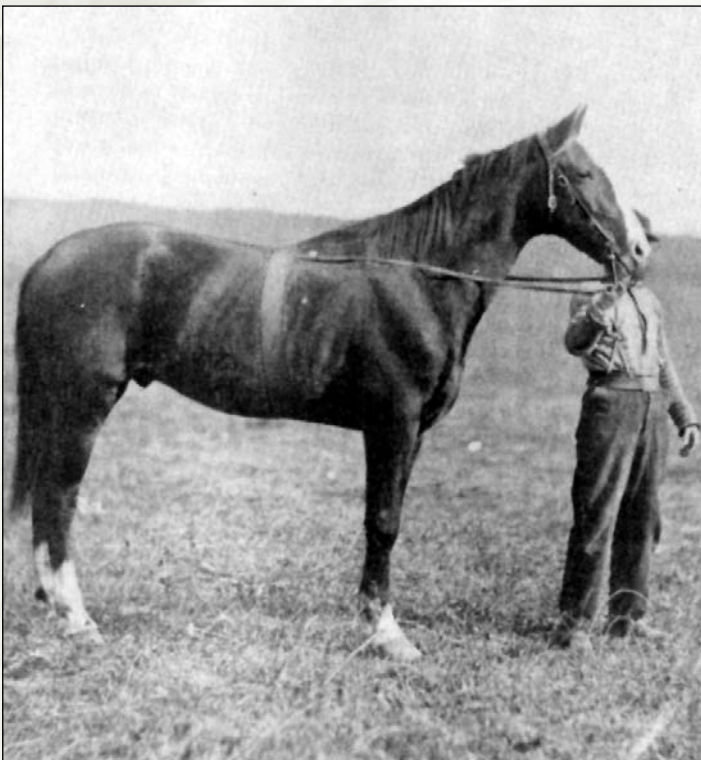
With a trembling heart—never has anybody scorned noble feelings with more blasphemy—Sherman gave his army the order to break camp. The Swiss military historian, Bircher, whom we have already mentioned, wrote in *War Without Quarter*: “The instructions were to destroy roads, horses and people which were mentioned in that typical order.”

Once more the army moved off along a wide front marching in four columns. Behind it lay the devastated region of Georgia and before it the prosperous and rich area of Carolina. No revenger could follow Sherman, for how could he have fed himself? Sheridan said cynically: “Even the crows have to bring their own food with them.” ❖

This article originally appeared in an English-language edition of Signal, a fortnightly magazine produced in as many as 20 languages between 1940-1945 by the German Army under the authority of Germany's Ministry of Propaganda. During the period of its publication, Signal had the largest sale of any European magazine. The American media giant, Life, described Signal as “the great arsenal of Axis propaganda.” The article was originally titled: “The Anaconda System: A Consideration of Military Science,” and described cynically by Signal's editors as “America's contribution to the conduct of war.”

THE CIVIL WAR DIARY

THE INCREDIBLE STORY OF “BALDY”—CIVIL WAR COMBAT MOUNT



Baldy was the horse that carried Union Gen. George Gordon Meade from September 1861 to the end of the war, except when absent on “sick leave.” His war record is remarkable for the number of wounds from which he recovered, reporting for duty each time he was convalescent. He was wounded twice at the First Battle of Bull Run, before he came into Gen. Meade's possession. Left on the field for dead at Antietam, he was later discovered quietly grazing with a deep wound in his neck. He was returned to his master. At Gettysburg, a bullet lodged between his ribs and rendered him unable to carry his owner again until Appomattox, which he did.



Baldy was a bright bay horse, with white face and feet. This bullet-scarred veteran followed Gen. Meade's hearse to his lasting resting place in 1872, and survived Meade by a decade. This photograph was taken in October 1863. Left, Baldy stands with ears erect. Above, George G. Meade.

SOURCE: *Photographic History of the Civil War: The Cavalry*, The Blue & Grey Press, Secaucus, New Jersey, 1987.

38 Million Germans Make Their Voices Heard:

A Landslide Victory for Adolf Hitler

By Gen. Leon Degrelle

By extraordinary luck—the luck that had long watched over his life like a star—Adolf Hitler had been able to employ his lancet at the proper time; for exactly, two months and two days after the Ernst Röhm affair, old Marshal Oskar von Hindenburg, 87 years of age, was going to die. A delay of three months, and Hitler would have been right in the middle of the civil brawl at the very time of the succession. Every effort would then have been made by the army, by the reactionaries of the “*Herrenclub*,” and by other capitalist cabals to impose as Hindenburg’s successor some conservative or other, preferably a son of Wilhelm II, who would have restored the old imperial system of pre-1918.

Hitler, who in his first months as chancellor had already had to put up with the supervision of the aged Hindenburg, a man not always easy to live with, would then have seen some socially hidebound prince or other set over him, someone wrapped up in the vainglory of his position, a copy of Victor Emmanuel of Italy hanging like a lead millstone around Mussolini’s neck since the March on Rome of October 28, 1922. Mussolini made a mistake that day when he didn’t tell the ridiculous dwarf, who was notable only for the plume which doubled his height, to go jump in the Tiber. Three-fourths of Mussolini’s potential would be stifled by that pompous dynastic sterility, encumbered as it was with stuffed-shirt dignitaries bespangled with honorary decorations, and where feminine grace was represented only by titled and wizened old dowagers decked out in gleaming finery.

Hitler would never have tolerated such a pretentious and soul-destroying circus. The mopping up of June 30, 1934 had rid him of the palace plotters. All of them, since that date, had curled back up in their empty shells. As for von Papen, shunted aside and out of the government, he was eager to find some employment or other, even modest employment, in Hitler’s service. Later he would be delighted, at the mere beckoning of a finger, to accept being sent like a diplomatic messenger boy to Vienna, then to Ankara. The public had already forgotten Hugenberg. As for Schacht, he had triumphantly taken a seat in the Führer’s cabinet while the smell of gunpowder in the ministerial offices was still making people sneeze. After two years of eager collaboration Schacht had been able to find his niche. He had carried his pro-Hitler enthusiasm to the point where he had a fabulous gold hooked cross mounted as a sparkling jewel set in rubies made for his wife. For a time he would keep quiet.

Hindenburg had been pleased at the restoration of order of June 30. The “Bohemian corporal” was a thing of the past. He held Hitler in real esteem now.

In July the marshal had begun his death struggle. It was certain that his death would cause a very great shock in Germany. Right up to his last days, he had steered the ship of the Reich with firmness. He had passed roaring cataracts: World War I, the Defeat, the 15 years of failure of the Weimar Republic. When the marshal was about to enter the shadows of senility, Hitler had pulled himself aboard in his small boat. The marshal had

believed at first that Hitler was going to make them capsize, but then he had seen that he dominated and was master of the violent course of the waters, and that the old historic flag so dear to him was waving anew atop the mast.

Hindenburg became sentimentally attached to Hitler. The latter had hastened to his bedside when he lay dying. Hindenburg, no longer able to recognize faces, mistook Hitler for his ex-emperor, who had been chopping wood in Holland for more than sixteen years. The flame of life still trembled on for yet a few hours. In the silence of dawn on August 2, 1934, it flickered out.

Hitler did not lose an instant. There, too, as on June 30, he was going to forestall any intrigues. One scarcely had time to wonder who was going to succeed the glorious deceased when, just a few hours after his death, the *Reichsgesetzblatt* published the text of a law that cut short all vain speculation:

The duties of the president of the Reich are combined with those of the chancellor of the empire. In consequence, all the powers and prerogatives of the president are transferred to the Führer and chancellor, Hitler. He will designate his own representative.

—Berlin, the 1st of August, 1934.

Ad. Hitler, Rudolf Hess, von Papen, von Neurath, Dr. Frick, Count Schwerin von Krosigk, Franz Seldte, Dr. Gurtner, von Blomberg, von Eltz, Walter Darre, Dr. Goebbels, Hermann Göring, Dr. Rust, Hjalmar Schacht

It was signed by the 15 members of the government, including the Conservatives selected in January 1933 as prison-guards for Hitler, Baron von Neurath, Count Schwerin, von Krosigk, and even the devious von Papen, despite the fact that he was no longer a minister except theoretically, having in fact been ousted from the Council after the failed putsch. These worthy civilians in their pin-striped trousers, so standoffish the previous year, were now only too anxious to please. As for the wearers of another kind of trousers with a purple stripe, the Reichswehr top brass, they would have been able to erect a very formidable barricade on the road to succession if Hitler had not put a radical end to Reichswehr-SA conflict on June 30, 1934, and recognized the former as the exclusive armed forces.

Thus recognized, the Reichswehr from that day on had seemingly thrown in its lot with the Führer without reserve. On August 2, 1934, proof would be given of the soundness of Hitler's political instincts and of his tactical skill. Without the preceding 30th of June, the triumph of August 2 would doubtless not have been possible. On that day the top generals of the army, Reichswehr Minister Gen. von Blomberg, the army chief of staff, Gen. von Fritsch, and the chief of naval operations, Adm. Raeder, were the very first to come and pay homage to Hitler and tender him an oath of allegiance much more strict than that which had bound them to Hindenburg as head of the state. For this time it was to Hitler personally that they had then and there to take an oath of loyalty:

I solemnly swear before God in all circumstances to obey Adolf Hitler, Führer of the Reich and of the German people, supreme commander of the armed forces. I pledge myself to act at all times as a brave soldier and to respect this oath even at the risk of my life.

On the same morning throughout Germany, 100,000 Reichswehr officers, noncommissioned officers and soldiers repeated that same oath with great ceremony. From then on the commander of the army, the sole commander, was Hitler. The army that was acting distrustfully a few months earlier, would from that day forward be under the orders of "the Führer of the Reich and of the German people" who had become their commander-in-chief. Every general would have to stand at attention before the Bohemian ex-corporal. Said Gen. von Reichenau in a statement to the *Petit Journal* of Paris on August 6, 1934:

The chancellor kept his word by nipping in the bud Röhm's attempt to merge the SA with the Reichswehr. We love him because he has truly conducted himself like a soldier. The army admires him for his personal courage, and I wholly subscribe to the words he uttered the other day: "The army can trust in me as I trust in the army."¹

In 17 months, Hitler, who had not even been a German citizen three years before, had become the sole master of the army, as well as of Germany. Hitler, a stage-manager in the style of Wagner, organized a funeral for Hindenburg such as no emperor had known in the Reich in the course of 1,000 years. The marshal was going to be buried in the heart of a monument like an enormous fortress whose eight massive granite towers would rise in the middle of the battlefield where, on August 29, 1914, Hindenburg had crushed the Russian invasion at Tannenberg. Here a few German divisions had got the better of several hundred thousand Slavs, who were hurled back in panic in the Masurian Lakes, where they surrendered *en masse* while their commander-in-chief, Gen. Samsonov, committed suicide. Sixty-seven million Germans listened spellbound, by radio, to the description of the long veils of crepe falling from the towers, of the coffin placed in the center of the great lawn, the hundreds of glorious banners watching over him. His oldest comrades of the Great War, led by Marshal von Mackensen, imposing in his shapka of the Uhlan Guards, formed a square about the deceased.

Hitler advanced to face the corpse and saluted the hero who was entering on immortality: "Dead marshal, enter now Valhalla." Everyone held his breath. Some officers came forward, hoisted the heavy coffin to their shoulders while the *March of the Dead Warriors* from the *Twilight of the Gods* was resounding like a long, smothered sigh. At the moment when the recumbent body was deposited in the Tower of the Marshals, the booming of 101 cannon shots shook the plain, the lakes and the woods and reverberated to the furthestmost villages of the Reich, carried via radio.

Hitler, with imposing solemnity, had been at that moment the conscience of the nation saluting greatness. Hitler was and always had been anxious to act only with the consent and approval of the people: that is the historical truth. He wanted the people to ratify this increase in his power and to grant it to him in their turn. For the second time in less than eight months, he was going to trust his fate to a plebiscite in which the people would let him know their will. Already on the day before that burial worthy of ancient Rome or the return of Napoleon's ashes, Hitler had charged his minister of the Interior with the arranging of that national consultation:



Members of the German government from left to right, front row: Chancellor Adolf Hitler (1889-1945), President Paul von Hindenburg (1847-1934), and Vice Chancellor Franz von Papen. The death of Hindenburg opened the way for Adolf Hitler's rise to political power.

It is my wish that the constitutional decision taken by the cabinet to confer upon my person the offices exercised by the deceased President of the Reich, receive the explicit sanction of the German people.

Profoundly convinced that all sovereignty emanates from the people and must be confirmed by the people by means of a free and secret vote, I ask you to make the necessary arrangements to submit the decision of the cabinet to the German people, so that they may pronounce on it by a referendum vote.

Whoever wished to vote would vote as he wished according to his convictions and preferences. At the time of the first plebiscite, in December 1933, it was still possible to affirm that Hitler had won it because he had based the electoral consultation on a problem of foreign policy, a subject on which the nearly unanimous agreement of the Germans was admitted in advance.

This time, on August 19, 1934, it was no longer the League of Nations or disarmament the people would be pronouncing on: it would be on Hitler himself, on the increased authority that had been definitely granted him, uniting in the same hands the powers of the chancellor of the Reich and those of the chief of state that Hindenburg had exercised previously.

One could still wonder whether that extension of Hitler's power would have been approved by the deceased, whether he feared it or would have encouraged it. It was whispered that no testament of the marshal's existed. In any case the government knew nothing of it. An official statement from the chancellor's office even let it be known following the interment that "Marshal

Hindenburg has left no political testament." But one did exist: not only a personal letter from Hindenburg to Hitler, but a message of seven pages preceded by a dozen noble lines in the marshal's own handwriting. The marshal had even made several alterations in the text. It ended with the holographic signature of Hindenburg written in the presence of his private advisors.

On the envelope the old man had written beautifully the following note:

This is my testament to the German people and to their chancellor; this letter is to be transmitted by my son to the chancellor of the Reich. I give thanks to Providence for letting me be witness, in the evening of my life, to the hour of our national recovery. I thank all those who have contributed with a disinterested love of the fatherland to setting Germany right again. My Chancellor Adolf Hitler and his movement have taken a decisive step of far-reaching historical consequence in restoring unity to the German people without distinction either of class or profession. I know that much remains to be done. And I wish with all my heart that the great act of national resurrection and unification of the people may be crowned with a reconciliation that will embrace the entire German fatherland.

What was most extraordinary, however, was that Hitler, even though chancellor, had remained ignorant of the existence of this testament for thirteen days; in fact, he had believed there was no testament right up to the moment, on August 15, 1934, when the text was made known to the German people. The marshal's son, Col. Oscar von Hindenburg—who at the beginning of January

1933 was still a professed adversary of Hitler's—had not wished to reveal the testament to the public and provoke possible violent debate before the emotion of the great man's passing had abated somewhat. He made an effort to explain over the radio to all of Germany:

My father himself, now deceased, saw in Adolf Hitler his immediate successor as supreme head of the German empire. I am thus obeying the desire of my honored father when I urge every man and woman of Germany, in the referendum of August 19, to ratify the transfer of all the powers and prerogatives previously exercised by him to the person of the Führer and chancellor of the Reich.

On the very eve of the vote, the dethroned Kaiser's eldest son, whom the monarchists had hoped would succeed Hindenburg at the head of the Reich, came before the microphones and, to the surprise of many people, announced his adherence to the man that had been considered his rival: "I, too, shall vote for Adolf Hitler," the crown prince declared.

Nonetheless, various considerations could still swing the vote the other way. The monarchists still contrived to hang onto their illusions. Moreover, although half of the unemployment problem had been solved at that date, August of 1934, Germany still counted 3 million men out of work who, when casting their ballots, might be seized by discouragement or irritation.

Finally, and above all, there was the immense army of the SA to think of; in conformity with his written promise to Secretary Anthony Eden of England, Hitler had just finished eliminating more than 2 million members and had then disallowed the remaining members the right to bear arms. So there, too, with that recent grievance preying on them, the SA members might vote "against" in protest. The death of Röhm was also quite recent; approving Hitler with one's vote was equivalent to frankly approving Röhm's liquidation.

Unyielding monarchists, unemployed workers, SA men demobilized against their will—wouldn't they vote "no" either by tradition, or from rancor or aversion?

All those reactions were possible. Moreover, that was partly the case. In certain former bastions of the communists in Berlin, the "noes" reached 30 percent of the vote; and in Breslau, Lübeck, Aachen, and Hamburg, nearly 25 percent. Proof, for a third time in less than two years, that anyone in Germany who wanted to vote against Hitler could do so freely and secretly. Yes, about 4 million Germans, making full use of their rights as voters, did indicate their opposition to the leader of National Socialism by their negative votes, while 38,362,760 others, that is to say 88.9 percent of the electorate, accorded the Führer a resounding "yes" vote. Hindenburg, on April 10, 1932, had received 19,359,683 votes on the day of his reelection as president of the Reich, that is to say barely more than half of the 38,362,720 votes obtained by Hitler on August 19, 1934.

Hitler had surpassed by 19,003,007 affirmative votes the 19,359,683 "yes" votes obtained by his predecessor, the marshal, renowned though the latter was. The proof was complete. After the unification of the parties, the unification of the states, the unification of the classes, and the social unification, all fully carried into effect, now Hitler was just completing the military unifica-

tion and the ideological unification of Germany. And a vast majority of the nation approved. It was not a country divided into ten rival factions that followed him haltingly, as in the democracies, but a people powerfully unified.

All the same, that enormous vote, whose like no country save Germany had seen in the course of the entire century, ought to have given the foreign governments something to think about. Three months earlier, Hitler had made proposals to the English and the French that were obviously conciliatory. They had been flatly rejected. At times, England had seemed less fanatical. On March 24, 1934, a memorandum from the Foreign Office had suggested, not without humor: "If there must be a burial, we might as well hold it while Hitler is willing to pay for the funeral services."

But now the German referendum was going to give the British the contrary impression that they had fallen right into a swarm of wasps. On the very day of the plebiscite of August 19, 1934, as if wishing to take revenge for it in advance, the British government rejected the last possibility of world disarmament: it proclaimed that Britain was renouncing entirely its inclination to disarm and was immediately going to double its air force and form 42 new squadrons.

True to his offer made to the British in March 1934—an offer churlishly rejected by the French—Hitler had two months before, in a unilateral gesture, reduced the SA by two-thirds and disarmed the remaining third. As for his air force, at that time it was virtually nil. With that being the case, what possible rhyme or reason was there in this initiative of England's that could only be considered by Germany as a provocation?

It must inevitably start a reaction, for if the British, instead of reducing their air force by a third, abruptly doubled it, why would the Germans be alone in not having their own air force? Why did they have to remain eternally prostrate in humiliating inferiority? The British decision, which, strictly speaking, nothing at the time justified, marked the beginning of what was to become a most appalling competition, a recrudescence of suspicions and enmities, and the artificial forming of misbegotten alliances.

After having fired off their rejection of any and all offers of disarmament in a seemingly deliberate affront to Hitler (like an uppercut to the chops), France had then for her part wasted no time: her minister of foreign affairs, Barthou, his goatee flying in the wind, had immediately rushed to Warsaw, to Prague, to Bucharest and to Belgrade, setting his nets everywhere as he fished for war.

FOOTNOTE:

¹ André Brissaud, *Hitler et son Temps*, 218.

Leon Degrelle was an individual of exceptional intellect, dedicated to Western Culture. He fought not only for his country, Belgium, but for the survival of Christian Europe, preventing the continent from being inundated by Stalin's savage hordes. What Degrelle has to say is vastly important within the historical context of his time and has great relevance to the struggle for the survival of civilization today.



'I Was a War Slave of the Allies'

*In his monumental study, **Other Losses**, Canadian historian James Bacque has written in documented detail of the Allied mistreatment of German prisoners of war following World War II. Here TBR provides an un-edited first-hand account, in his own words, by a former German prisoner of the Allies of his own post-war experiences.*

BY WALT MUTZKE

I was a signal man in the German army. Our unit was surrounded by American forces and the captain told us either try to get home, or give up as a POW. I was among those who chose to surrender. Our first station as POWs was the camp at Remagen. We were in an open field. The grass soon disappeared because, for lack of food, some of us ate it. It rained for some time, and our resting places were transformed into mud. When we were transferred to the camp at Sinzig, civilians threw slices of bread to us, and I recall an elderly lady was crying when she saw us fighting over the bread. A French soldier stepped up to her, pointing his machine pistol to her chest. An American soldier jumped between the two.

At Sinzig I was lucky to join a group for work at a motor pool. When leaving the camp a French soldier told us if one of us does not come back, two of us will be shot. I translated it to our Texas sergeant and he answered that he will shoot four of them. Next camp being transferred was Andernach in the French zone. Being near the fence, a black American sergeant wanted a group to work at his motor pool. He took me as an interpreter, and took about 10 other men.

A truck picked us up every morning to go to the motor pool. One morning I saw a column come marching our way. At the lead, one man carried a large sign with "SS" written on it. In passing I saw that these men were marching skeletons. Every few yards there was a French soldier with a rubber truncheon. The windows had to be closed, and no civilians were on the street. Bringing up the end of the procession, there were several trucks with bodies crisscrossed on them.

The barracks at Epinal, France was our next station. Seeing that the French guards were frisking the prisoners, I swallowed, as fast as possible, a raw potato I had with me. During my stay at the barracks, there were always cries to get some of the fat from the top of the soup canister. Others wanted the bottom with something solid supposedly in the watery so-called soup. But there was nothing else but the broth. I saw a former colleague from the insurance company I worked for at Dresden. He tried to pull himself up the stairs on the railing. It must have been our condition that I did not even try to talk to him.

Luneville was our final destination. There the French sergeant walked around with a whip. In one large barrack room there were POWs captured by U.S. forces but given to the French. They were lying listless on the barracks floor. Daily along the outside of the fence six POWs carried a wooden box with a deceased

POW, followed by another group of six who had to carry on, when the others could not go farther.

At Christmas time, 1945, we received double portions of what looked like coffee. A choir got together to sing *Silent Night* with some tears in their eyes. Nobody so far had any news from their relatives. Married men worried about their wives and children. Finally we were sent out to work cutting wood or on farms. A farmer wanted me to work also Sundays. When I refused, he took me back to the camp. There my head was shaved. This was also done if one of us was caught trying to get away.

Two and a half years working at different places we would be freed when signing up for another year as a free worker. I worked for another four years at a steel factory in Longwy. Many of us did not know where to go. Some were from the lost German territories, other from communist occupied Germany. The four years I worked as a free worker in France the population treated us with respect, and we made friends.

Our ration at Remagen was a spoonful of milk or egg powder. This we swallowed. We waited until the next day to get another spoonful. Only once we received three crackers.

At Sinzig I was able with my knowledge of the English language to go with a work group to an American motor pool. A farmer brought us some potatoes. I took them into the camp and fed them to two older men. One was a postal employee, arrested because of his uniform; the other did not know why he was there.

At the Andernach camp, one POW from our work group at an American motor pool jumped on the passing train to the British zone. The sergeant asked me why did he do this. He had tears in his eyes when I told him the fact that the French guards shot at us during the night. The two GIs who drove us back to the camp acted as if they were drunk and were able to drive us right to the compound without being counted.

Eisenhower had declared all German POWs "disarmed enemy forces." For this reason the Red Cross had no access to our suffering.

We had to work without pay, and were held a long time after the end of the war. We had no legal rights, no way to complain to anybody and no possibility to write a letter home. Should we be considered as slave workers? I think we would have qualified. ♦

Walt Mutzke now resides in California. His experiences were similar to many other German Axis prisoners.

The First Amendment: Its Christian Origins

BY EVANGELIST DALE CROWLEY JR.

The Bill of Rights did not fall from the sky. Very controversial at the time, the drafting of these fundamental freedoms for all Americans was motivated not by secular ideology but rather a deep felt Christian conscience. Here is the draft of the lecture given by Rev. Crowley at TBR's Third International Conference.

Communication can be divided into two great categories . . . what is correct and true versus what is incorrect and untrue. For the most part our fellow men down through the ages have endeavored to communicate what is correct and true. No parent, for example, would ever want to mislead his children about the dangers of the jungle, the seas, fire, poisonous plants and vipers.

Likewise, on a much higher level, influential leaders of the societies and civilizations of the past and present have most often sincerely tried to communicate what they believe to be the most beneficial for their fellow citizens and governments.

But no matter how sincere, there is always the possibility that the speaker, the writer, the activist in government is simply wrong. Such error can be deliberate or inadvertent, and is most always harmful, sooner or later. Error has baneful consequences.

The Christian scriptures make it clear that truth is helpful and liberating, while untruth is harmful and enslaving. These same scriptures also make it clear that truth . . . on any subject . . . is absolute . . . and proceeds from divinely ordained physical laws of the universe as well as from divinely ordained moral and spiritual laws, which include the rights which God has bestowed upon every member of his highest creation—man, and which also include, therefore, political and governmental principles, because politics and government have been an integral and necessary part of human activity from the beginning.

Now let us consider certain problems which grow out of these foundational concepts.

Throughout history, more often than not, sinful man, saturated with error, has attempted to silence those who might chal-

lenge his error with their truth. He is motivated both by pride that his error would be challenged, and by fear that such opposition might in some way diminish his propagation of error, and thus chip away at his prestige, power, and control. (Printing presses, copy machines, radio, television, and the Internet have created real problems for the thought police in modern times.) The methods by which those in power would diminish a citizen's God-given rights, including the right to believe, speak, publish, petition, and so on, are very simple: threats, humiliation in the stocks, beatings, imprisonment, and death. Believe it or not, early Americans experienced all of these.

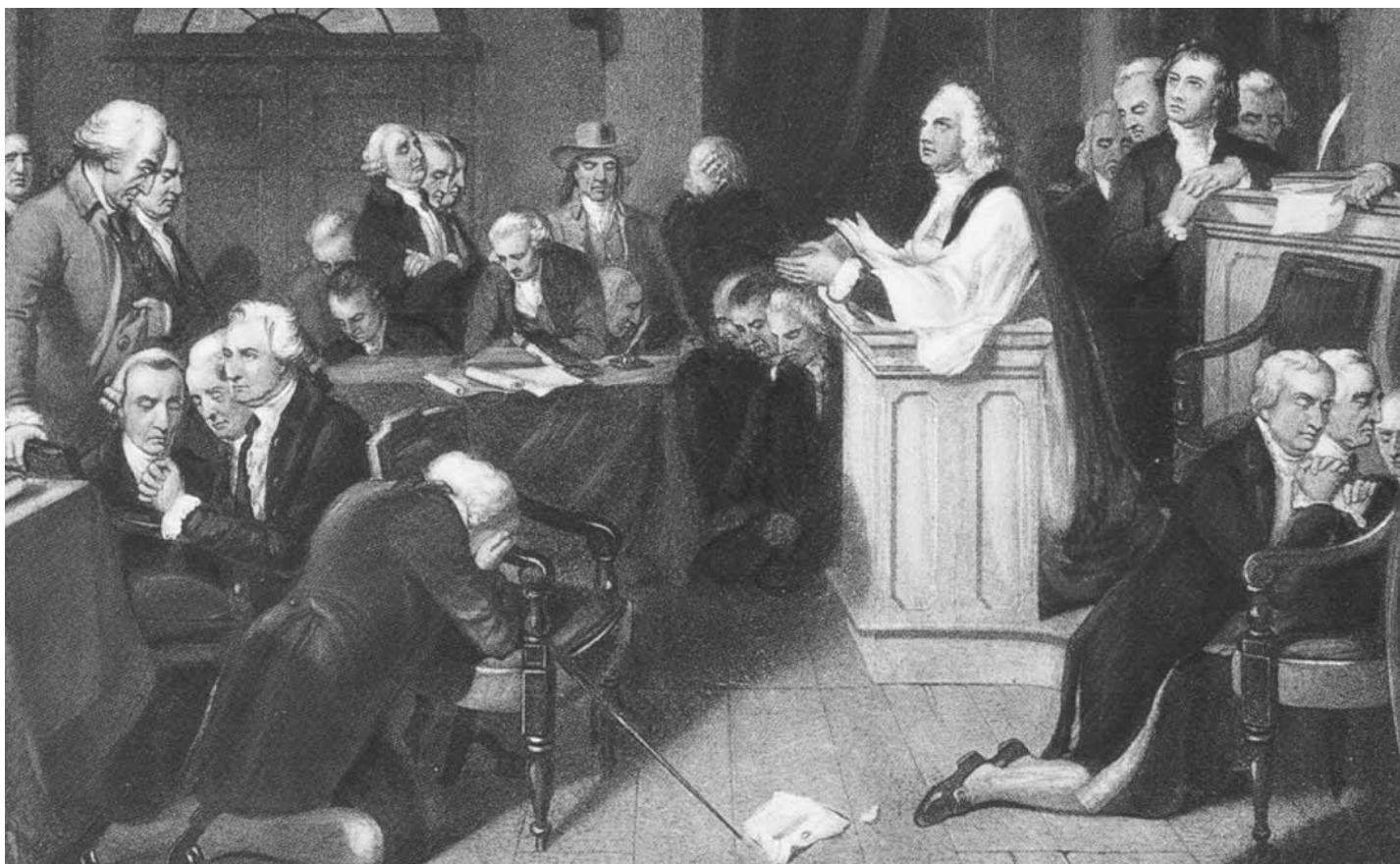
One of the ironies of the American colonial experience was that the very tyrannical combination of religion and government that the Pilgrims and Puritans fled, sprang up in the colonies and tormented their descendants for nearly a hundred years, and continued even after the Constitution and Bill of Rights.

Before we go any further we must answer the question of our first paragraph: How do we explain the desire of every member of the human race to "speak his mind"? The answer is found in the first chapter of the Bible.

Man was created in the image of God. God "speaks His mind." He is a being of correct thought . . . communication . . . logos. He created man with a similar but lesser capacity to communicate. Too bad that that lofty endowment was corrupted through rebelliousness.

Proof of the perverseness of the human experience is the fact that human rights are gestated in the womb of human wrongs.

"Hello, Rights. Who are your parents?" "Oh, there, over there . . . Mr. and Mrs. Wrongs." My dear friends, how many exam-



Christian scripture was inspirational to those who penned America's greatest freedom-giving documents. The Rev. Jacob Duché opened the Sept. 7, 1774, session of the Continental Congress (above) by reading from the 35th Psalm, closing by asking God to bless the revolutionary cause. One attendee claimed that the preacher was "worth riding 100 miles to hear."

ples of human rights being spontaneously acknowledged and protected by magnanimous human beings, without a struggle, can you think of? A good dictionary will give at least 50 definitions of "rights." In mine, definition #15 reads, "just claim, whether legal, prescriptive, or moral." #16 reads, "that which is due to anyone by just claim, legal guarantees, moral principles." #17 reads, "that which is morally, legally, ethically proper." Notice the words "just," "legal," "moral," "ethically" proper. Well, who decides what is "just," "legal," "moral," or "ethical"? Certainly not perverse human beings. Sinful men and women do not, cannot create and bestow rights upon their fellow man.

Let's nail it down at the very outset: Basic rights. Human rights, civil rights, First Amendment rights are not conceived in the minds and hearts of human do-gooders, the liberals, the humanists or the compassionate, magnanimous atheists of history.

The answer to the ultimate origin of the rights of man is, of course, the God of creation. Governments cannot create or bestow such rights, they can only guarantee and protect them. The founders of this nation understood that. Whether we understand it or not is of little consequence at this late date.

The Declaration of Independence identifies three God-given, unalienable rights—life, liberty, and the pursuit of happiness.

(The Virginia Declaration of Rights, enacted only three weeks earlier, on June 12, 1776, identified four: life, liberty, property and the pursuit of happiness. Can someone tell me why Jef-

erson and four others dropped "property" from the Declaration?) The Virginia Declaration of Rights, which preceded our Federal Bill of Rights by 15 years, consisted of 16 articles.

Our Federal Bill of Rights, known more popularly as the first Ten Amendments to the Constitution, was more concise.

The First Amendment prohibited Congressional establishment of a national church, prohibited Congressional abridgment of the free exercise of religion, prohibited Congressional abridgment of the freedom of speech or press, peaceful assembly, and petition for the redress of grievances.

The Second Amendment, recognizing the biblical teaching of the right of a human being to defend himself from intrusions upon his God-given liberties, by whatever means, guaranteed the right of citizens to bear arms and join a militia when necessary.

By the way, did you know that the best way to understand the meaning of the Second Amendment is through English grammar? In many English sentences we have a main clause, and a dependent, or secondary clause. The main clause of the Second Amendment says, "The right of the people to keep and bear arms shall not be infringed." End of sentence. End of paragraph.

That main clause is preceded by the dependent, secondary clause . . . the truth of lesser importance: "A well-regulated militia being necessary to the security of a free State." The important

thing is that citizens be armed. The reason being that they might be called upon to serve in a militia. And let us never forget that George Mason said that the militia was the people.

Was the 10th Amendment a God-given right? I would say, "Yes." Generally, God prefers smaller concentrations of power. It was not His will that the children of Israel have a king.

Larger concentrations of power are sometimes necessary, but most often dangerous.

Let us now devote some time and space to trace man's consuming desire for freedom of religion and speech . . . over a period of about 2,000 years (1,000 years before and after Christ) . . . a desire even to the point of making demands of his rulers.

Old Testament prophets went wherever they wished; spoke against kings and priests—all without a permit.

King Ahab told Elijah to be quiet. He kept talking.

King Jehoiakim told Jeremiah to keep quiet. Then he burned his writings in his fireplace, and threw him into a filthy pit. Jeremiah got out, rewrote his prophecies, and continued remonstrating with wicked kings.

King Herod told John the Baptist to keep quiet. He didn't, and his head ended up on a platter at a royal party.

Our Lord did something today's Israeli Jews cannot do: He proclaimed the truth in the towns and villages, and on the roads and streets of Judea, Samaria, and Jerusalem.

After the Resurrection, the rulers of the Jews told the Apostles to keep quiet. They continued their preaching, teaching, and writing, and were all eventually martyred.

The Bible is a freedom of speech, the press and religion document. Coming down to the second millennium A.D., we are awestruck with the astounding Magna Carta of 1215, one of the precursors of bills of rights and constitutional governments.

It is not so much that First Amendment-type rights and a government of the people were won at that early date, but that the precedent was set that decent, educated citizens with strong convictions about right and wrong and liberty could make demands and secure guarantees of government elites, including the royals.

The Magna Carta established the truth, the principle that citizens' personal rights do exist, and that citizens' rights must be protected by those in authority. (Three categories of rights were dealt with in the Magna Carta—life, liberty, and property. They somehow missed the pursuit of happiness.) But political tyranny and religious tyranny, and the noxious mixing of the two continued and flourished, both in the British Isles and in Europe. And again, after nearly 300 years of increasing tyranny, truth and liberty prevailed. The work of Martin Luther (1483-1546) and John Calvin (1509-1564) gave rise to another great event: the Edict of Nantes, promulgated by King Henry IV of France in 1598, which spelled out and guaranteed the Huguenots certain religious and civil rights. It was another precursor of the First Amendment of our Bill of Rights.

The 250 years between the work of Luther and Calvin, and the Bill of Rights in 1791 witnessed the most astonishing convergence and parade of men and events leading to liberty in the history of mankind. I believe the men and events of these 250 years were divinely ordained. They could not have come about by accident or coincidence. The men I am referring to began with the religious leaders of the 16th century—Luther, Calvin, and John Knox (1510-

1572).

The one great political philosopher of the 16th century was Hugo Grotius of Holland (1583-1645). Both Knox, of Scotland, and Grotius spent several years with Calvin and the Huguenots in Switzerland.

These men—Luther, Calvin, Knox, and Grotius—merged into the freedom events of the 17th century. Among the momentous events of the 17th century were the coming of the colonists to America, seeking religious freedom, free speech and political liberty. Coming to America from England by way of Holland, they were most surely influenced by Knox and Grotius.

One of the most-quoted of all jurists and political philosophers by our founding fathers, the fundamentalist Christian John Locke was born in 1632. He wrote the Constitution of the Colony of North Carolina, which influenced George Mason and many others.

Here is a quick list of great religious and political movements, which contributed directly and indirectly to 1776, 1787, 1788, 1789, 1790, and 1791: The French Huguenots; the German Lutherans; the Dutch Dissenters; the Scottish Presbyterians; the English Puritans; the New England Congregationalists; the Virginia Baptists. All of these formed an avalanche of freedom and liberty activism that converged on America's 13 colonies, leading directly to the Bill of Rights and its First Amendment.

Now we come to the momentous 18th century. "Providential Convergence" is the best way to describe the men and events of these amazing 100 years. Benjamin Franklin, born 1706; George Mason, born 1725; George Washington, 1732; Patrick Henry, 1736; Thomas Jefferson, 1743; John Jay, 1745. James Madison, the youngest of all, 1751. Mingled in with these statesmen who played crucial roles in the march toward the First Amendment were John Witherspoon of Scotland (1723-1794), Edmund Burke of Ireland (1729-1797), and John Leland of Massachusetts (1754-1841).

Burke, a zealous Bible-believing legal scholar, influenced such patriots as Franklin, Mason and Jefferson.

He set forth clearly citizens' rights, as well as their duties to ensure good government.

Witherspoon, a Scottish Presbyterian minister, came to the colonies in 1768 at the age of 45 to be Princeton's sixth president (known then as the College of New Jersey). 1768 was the first year of two that 17-year-old James Madison was a student at Princeton.

Inspired by the ministries and sufferings of the Regular Baptist preachers of Virginia, where his mother in Orange County took him to hear their sermons, Madison went to Princeton to study for the ministry.

It seems that Doctor, Professor, and President Witherspoon saw in him great hope for government of a new nation, and persuaded him to study law.

Witherspoon taught and guided scores of United States presidents, vice presidents, cabinet officers, ambassadors, senators, representatives and Supreme Court justices. Is it any wonder that this was known as a Christian nation for more than 100 years? John Witherspoon is the only Christian minister to sign the Declaration of Independence. He went on to serve in both the New Jersey and Federal legislatures.

Six weeks before he signed the Declaration of Independence, Witherspoon preached a long patriotic sermon at Princeton, in which he said, “. . . he is the best friend to American liberty, who is most sincere and active in promoting [the Christian faith] . . . whoever is an avowed enemy of God, I [do not hesitate] to call him an enemy to the country.”

John Leland, a prominent Massachusetts Baptist minister, moved to Virginia in 1776 to be where the action was. He remained in Virginia through 1791 to see the adoption of the Bill of Rights, which is an important factor in our story.

Leland moved from Massachusetts to Orange, Virginia, and was a neighbor and respected friend of James Madison.

In 1776 Leland was 22 and Madison 25 . . . two young men with solid, strong beliefs, who influenced each other.

These three special men—the Scot Witherspoon, the Irishman Edmund Burke, and the New Englander John Leland—are typical of others, too numerous to mention, who played important First Amendment rights roles in the eighteenth century.

Finally now, here is how these three and others like them interacted and made their contributions to America’s unrelenting march toward First Amendment rights.

In the decade before he left Orange County for his two years at Princeton, young James Madison had gotten his fill of the beatings, humiliating stocks, and imprisonment that the Church of England and its government pimp, Colonial Virginia, were inflicting on the Baptist preachers whose sermons his mother took him to hear. One of the great stories coming out of Orange, and elsewhere, was that on Sundays the congregations of the imprisoned preachers would gather outside the jails, around the barred windows, from where their pastors would conduct services.

During those early years Madison was also profoundly moved by the example of Patrick Henry, who devoted thousands of hours of *pro bono* time, and traveled thousands of miles between Alexandria, Fredericksburg, Orange, Charlottesville, and Leesburg to defend the preachers against charges brought against them by the King’s magistrates.

Patrick Henry defined the United States of America this way: “It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians, not on religions, but by Christians, not on religions, but on the Gospel of Jesus Christ! For this very reason people of other faiths have been afforded asylum, prosperity, and freedom of worship here.” (There were no Jerry Falwell-type Judeo-Christian leaders in early

America.) And what Henry said explains why there are so many synagogues and mosques in America today.

At Princeton, Madison was imbued with the principles of biblical Christian liberty and freedom of speech, exemplified by the likes of the French Huguenots and Scottish Presbyterians.

When he returned from Princeton in 1770, he embarked on a political career, with a plan to do something about the injustices taking place in Virginia and elsewhere. Between the ages of 20 and 25 he won election to various Orange County offices.

When John Leland arrived in Orange County from New England in 1776, he and Madison immediately established a strong friendship and mutual trust. Leland offered Madison the votes of thousands of Baptists. Madison offered Leland laws and guarantees that the religious oppression would stop. It was a classic example of collaboration of church and state for the benefit of both. If

there had been a wall of separation between church and state in 18th century Virginia we would have no First Amendment today.

Pastor Leland immediately delivered by sending 25-year-old James Madison to the Virginia convention of counties, May 6, 1776, for the express purpose of drafting and ratifying a Virginia Declaration of Rights. There young Madison argued against the principle of “toleration” espoused by Jefferson, Mason, and others, and convinced the convention that as far as freedom of speech and freedom of religion are concerned it should be free exercise, not toleration. “Toleration” moves from the aggressor to the victim, and depends greatly on the whim of the aggressor, while “free exercise” begins with the victim, and must be accepted by the aggressor.

Madison drafted Article 16, which includes these words, and which is the direct precursor of a portion of our First Amendment: “. . . religion, or the duty which we owe to our Creator . . . all men are equally entitled to the free exercise of religion . . . it is the mutual duty of all to practice Christian forbearance, love and charity, towards each other.” The Virginia

Declaration of Rights was ratified in Williamsburg, Virginia, on June 12, 1776, 22 days before the signing of the Declaration of Independence on July 4, 1776.

It simmered on for 11 years in the 13 States, influencing them all until the time came for a constitution.

Meanwhile, Madison, John Jay, and Alexander Hamilton wrote their *Federalist Papers* arguing for a strong federal government.

John Jay was governor of New York, First Chief Justice of the Supreme Court, and first president of the American Bible Society.



With the Magna Carta in his left hand and a sword in his right, the Massachusetts patriot on this 1775 colonial seal stands ready to fight for his liberties. Earlier, in 1635, the General Court decided that “some men should be appointed to frame a body of grounds of laws in resemblance to a Magna Carta, which . . . should be received as fundamental laws.” The motto reads Ense placidam sub liberate quietem, which means, “By the sword we seek peace, but peace only under liberty.”

(None of us is very often distinguished by something 100 percent original. We rely almost entirely on the work of others through the centuries. But I stake out claim to one . . . only one . . . originality. It is this: "If James Madison, John Jay, and Alexander Hamilton could have looked down the corridors of time to see the tyranny their federal government was to become, they never would have written their *Federalist Papers*.") Baptist preacher Leland's next deal with the ambitious politician Madison, now in his late 30s, was this: The new constitution of the new United States of America, proposed to be drafted in Philadelphia in 1787, must contain a list of citizens' rights, to include freedom of speech, the press, the free exercise of religion, and the prohibition of a congressionally mandated national church.

Pastor Leland assured Madison that if he would help write such a constitution, the Baptists of Virginia would help send him to the Constitutional Convention. Madison agreed.

But since Madison was an avowed Federalist, we have every right to suspect that he was not 100 percent sincere in his promise. And for this very reason we should have no doubt whatsoever about the ability of the Virginia Baptists to end his political career if he didn't deliver.

Pastor Leland got the word out to several thousand Virginia Baptists that James Madison would make sure that the Federal Constitution would recognize and protect their God-given rights and prevent a federal government from establishing a national church. Madison was easily elected to be one of Virginia's representatives in Philadelphia in the summer of 1787. But he changed his mind about a list of citizens' rights to be included, with the new constitution.

Somehow Madison was persuaded against protecting citizens from a powerful and possibly tyrannical government. I believe that he was a man of such conviction and persuasion that he could have convinced the delegates, as he had promised Pastor Leland.

George Mason and Patrick Henry were so disappointed and furious that they refused to sign the document. Their feelings toward Madison, with whom they had enjoyed two decades of political and religious service, changed. They made it known that they would end his political career.

The uproar throughout the new thirteen states surprised and worried many, especially the Federalists. We don't know exactly what was said between Leland and Madison when Madison returned to Orange County, but Baptist history indicates that it went something like this:

Jimmy, you broke your promise. You let us down. You betrayed our trust. But we know you are powerful and influential and capable of rectifying your terrible mistake. We Baptists will give you another chance. We will send you as our delegate to the ratification convention in Richmond (June, 1788) if you will promise us that you will convince the other delegates that you will work to amend the Constitution at the First Congress, and that you will persuade the delegates to resolve that if a Bill of Rights is not amended to the Constitution, Virginia will secede from the Union.

So Madison faced two more elections to two more crucial Congresses, and had two more big tasks before him.

His political future depended on it, and the persecuted

Baptists of Virginia held the deciding hand. Talk about mixing religion and politics. 1788 and 1789 were probably two of the most difficult years a human being ever faced. Madison was forced to confront Mason and Henry many times. He no doubt had to eat many meals of choice Virginia crow. He probably rationalized that just to draft the Constitution for the new government of a new nation was formidable enough without debating and formulating a list of rights, and that the best way to get it all done was incrementally.

The campaign for election and appointment to the First Congress took place in the fall of 1788. Madison coveted one of the Senate seats, but Mason and Henry didn't trust him, despite his admirable performance at the Virginia Ratification Convention. They campaigned against Madison statewide to sabotage his election to either house.

But the Baptist pastors and congregations of Virginia gave him a second chance. Although he lost his bid for a Senate seat, he was nominated, strongly supported, and elected to the House of Representatives, mainly by his still loyal Christian constituency in and around Orange County.

The First Congress convened in March 1789. Madison, now 38, began working tirelessly to keep his promise to his Baptist Christian constituency in Virginia. It was a long arduous battle. Many senators and representatives were surprised that this Federalist, who didn't want to clutter the new Constitution with a list of citizens' rights, would now be the number one protagonist to amend the Constitution with just such a list. Having been on his side in Philadelphia only two years earlier, they now found themselves in severe opposition to him. But as usual, Madison prevailed, and on September 25th, 1789, both houses of Congress approved 12 amendments to the Constitution. The States rejected the first two, but ratified the remaining ten.

Rutland writes, on page 220, "Virginia, the first state to provide legal safeguards for personal liberty, was the last of the necessary eleven states to ratify the Federal Bill of Rights." (December 15, 1791)

I wish I could end this presentation in some kind of dramatic, memorable way. The only thing to say, simply, is that the unjust torments inflicted on the fundamentalist, Bible believing, patriotic extreme right wing preachers and Christians of early America . . . together with their kind of all centuries . . . and their persistent pressure on kings and politicians, gave birth to what rights we do have in the United States of America in 2002.

Let us pledge to give ourselves, and to press on as they did so steadfastly and effectively. They did a lot for us. We must not forget our children and grandchildren. ❖

Dale Crowley Jr. is a Christian radio broadcaster whose forum, The King's Business, is heard in the Washington, D.C. metropolitan area. This article is in substance the paper he presented at The Barnes Review's Third International Conference on Authentic History & the First Amendment.



Books on the Worldwide Phenomenon of Zionism

1 *The Zionist Connection: What Price Peace?* by Alfred Lilienthal—This book, first published in 1978, is now offered again in print. Author-historian Alfred Lilienthal gives the background of the numerous wars that brought upheaval to the Middle East since Israel was carved out of the Palestinians' homeland. The involvement of the United States is covered. #279, softcover, 870 pages, \$30.

2 *The Zionist Factor*, by Ivor Benson, is considered the author's most outstanding work. Newly reprinted, with a foreword by Willis Carto, it carefully explains "the mysterious relationship between Christians, Jews, capitalism and socialism" that has bedeviled all Western thinkers whether they wish to admit it or not. #195, softcover, 217 pages, \$13.95.

3 *Holocaust II? Saving Israel from Suicide*, by Andrew Hurley Jr.—The most serious threat to world peace is the unresolved and worsening crisis in the Middle East. The cause of terrorism can be laid at the feet of the Israeli and U.S. hawks. Because of meticulous research and documentation, this book is a true reference book. It covers ancient Palestine to modern Israel. #100, hardback, 325 pages, \$18.95.

4 *Esau's Tears* by Albert S. Lindeman, professor of history at the University of California at Santa Barbara—Subtitled: *Modern Anti-Semitism and the Rise of the Jews*, concentrates on the period from 1870 to the rise of National Socialism in Germany. The author, although not a Revisionist, gives a thorough history of the involvement of Jews with socialist movements. #101, hardback, 568 pages, \$39.95.

5 *The Hidden Face of Zionism* by Ralph Schoenman—Clearing up four myths regarding Israel, the author sets the record straight. They are: confiscation of land from Palestinians; Israel is a democracy; the myth of "security fears"; and, that Zionism is the moral legatee of the Holocaust. Meticulously researched it presents data unavailable before. #281, softcover, 150 pages, \$13.

6 *Thirteenth Tribe*, by Arthur Koestler—First published in 1976, this classic became a shocker to the Jewish establishment, written by one of their own. The prolific author traces the history of the ancient Khazar Empire whose citizens converted to Judaism in the Dark Ages. He answers the question: "Who are the Jews?" #6, softcover, 255 pages, \$13.95.

7 *Iron Curtain Over America* by John Beaty—This classic "tell-all" exposé of the forces at work destroying our Christian heritage is even more relevant today than in the 1950s, when it was written. #135, softcover, 267 pages, \$10.

8 *Antichrist: Twelve Timely Essays*—Most of Father Charles Coughlin's essays were for all patriots of all nations, not only Catholics. Cognizant of how money power and political Zionism impacted on the well-being of humanity, his warnings



Zionists left to right: Chaim Weizmann, Elie Wiesel, Ariel Sharon, Edgar Bronfman.

of what the future would hold are even more poignant today than when he was the bane of FDR and Stalin. #41, softcover, 80 pages, \$10.

9 *Waters Flowing Eastward: The War Against the Kingship of Christ*, was originally written in 1931. The author, Madame Pequita de Shishmareff, was the widow of a Czarist officer. This is a new printing of the famous book analyzing the *Protocols of the Learned Elders of Zion*. It is an authoritative, documented work, edited by the legendary Father Denis Fahey. #46, softcover, 286 pages, \$14.95.

10 *Final Judgment: The Missing Link in the JFK Assassination Conspiracy* by Michael Collins Piper—Piper's blockbuster delves into the CIA/Mossad connection. Documentary proof that President John F. Kennedy was engaged in a secret war with Israel that led to his assassination. Dozens of exclusive photos and charts in a separate section. Over 40,000 copies distributed worldwide, this would have qualified for the "best-seller list" had it not been the object of a censorship campaign by the Israeli lobby in America. #7, softcover, 760 pages, \$25.

11 *Conquest by Immigration: How Zionism Turned Palestine into a Jewish State*, by George W. Robnett—The author breaks down chapters in chronological order with extensive sources and references. The role played by America in support of the Zionist take-over of Palestine is well documented. #119, softcover, 407 pages, \$12.95.

12 *The Octopus*, by Elizabeth Dilling—This 1940 classic reprint documents how, even then, America was controlled by a subversive Zionist minority hell-bent for war. #34, softcover, 256 pages, \$10.

13 *The Transfer Agreement and Boycott Fever of 1933* by Udo Walendy. Before Israel could become a reality, it had to be populated. Many German Jews did not want to leave Germany when the Nazis came to power. The Zionists made a trade deal with Nazi Germany to bring more Jews to Palestine. Magazine format. #65, softcover, 40 pages, \$7.50.

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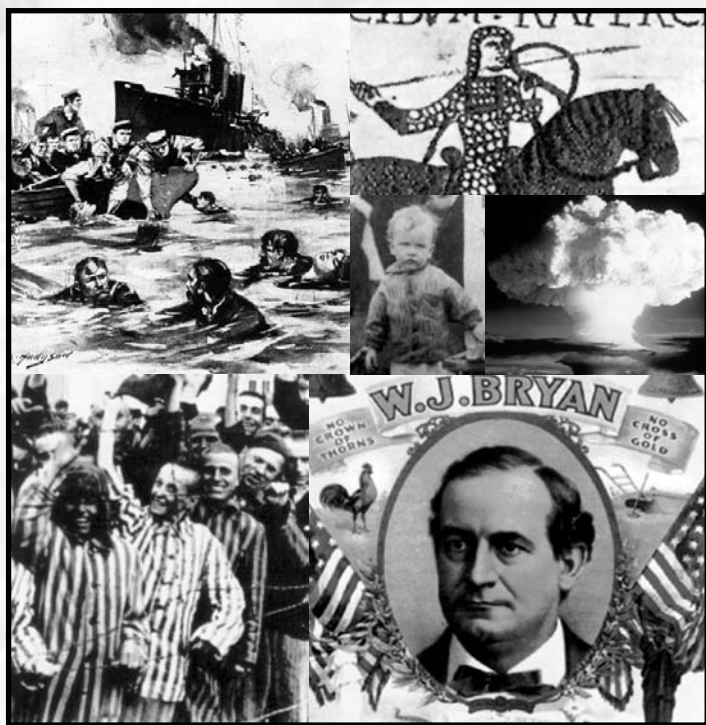
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OCTOBER 1995: Serbs & Croats: The Brutal Ethnic Carnage of WWII—In dealing with former Yugoslavia, the United Nations and Western allied procrastinators dithered over what they saw as Serbian arrogance, “ethnic cleansing,” and wholesale atrocities. Threats and limited actions forced a temporary pseudo-solution. But Balkan antagonism dates back centuries. Here is an overview of one of the most volatile powder kegs in history—specifically the animosities of WWII—that may help shed some light on why this part of the world is known as “Europe’s sizzling frying pan.” **Other stories in this issue include:** Hollywood Goes to War; Dixie’s Censored Past: Antebellum Black Slave Owners; Waffen SS Gen. Leon Degrelle on the Unification of Germany; European explorers of the New World Including Saint Brendan. More. 36 pages.

MAY 1996: The Lusitania Was No Passenger Ship: Was the *RMS Lusitania* being used to transport weapons of war to England during WWI or did the German Navy callously and methodically sink an unarmed passenger ship and send 1,198 innocent people to their watery graves? The answer may not be as simple as you have been taught in your history texts. Read here of the brazen treachery displayed by British and American manipulators as they set the stage for the sinking of the most unique and magnificently luxurious ocean liner of the time—all to get America to save Britain’s headquarters in World War I. **Other stories in this issue include:** “Remember the Maine”: Prelude to America’s First Manufactured War; The Military Industrial Complex and the Gulf of Tonkin Resolution

from a Pentagon Insider; The 1930s Pre-War Boycott of Germany by its Zionist Population; England’s Unwitting Assistance to American Liberty: A British View of the Revolutionary War. More. 36 pages.

JUNE 1996: Hannibal: The World’s Greatest Military Mind of All Times?—Hannibal: Even today his name congers up visions of courageous, armored warriors and elephants struggling across the wind-swept Alps. And now, here’s the story of the brilliant Carthaginian general who almost defeated Rome in the Second Punic War. His feats have been studied by military students and strategists for centuries. This exploration of the tactics and the man will enlighten the curious about this legendary yet dimly understood general and his world-shaping era. **Other stories in this issue include:** Money Systems of the World: How We Got Where We Are; The Danube Swabians: Southeastern Europe’s Forgotten Holocaust Victims; George Patton & “Black Jack” Pershing on the Trail of the Elusive Pancho Villa; The Amazing Eight-Man Invasion of Japan by the USS Barb; Where Were the Japanese Subs in World War II?; Hitler’s Social Revolution as Seen Through the Eyes of Heroic Belgian Waffen SS Gen. Leon Degrelle; More. 36 pages.

AUGUST 1996: The Norman Invasion: End of an Era—Some of the most interesting events in the development of Western culture arose from the French-speaking Viking descendants who daringly crossed the English Channel with a well-trained army to take control of England from the corrupt Anglo-Saxon mon-

archy back in 1066. Find out what they were and how they changed Europe forever. **Other stories in this issue include:** The Battle of Maldon: History and Language; A Real Holocaust: Britain’s Extermination the Entire Tasmanian Population; The Tomfoolery of One Afrocentrist Debunked; A Critical Book Review of Daniel Goldhagen’s *Hitler’s Willing Executioners*; Waffen SS Gen. Leon Degrelle on Hitler’s Enigmatic Personality and Charisma. More. 36 pages.

NOVEMBER 1996: William Jennings Bryan: The Great Commoner—Never in American history had the money question become the subject of political debate, as well as in common conversation. Sides were drawn between the populist “free silver” advocates, championed by famed populist politician William Jennings Bryan and the plutocratic gold standard supporters, who were the equivalent of today’s bankers. Never before had a people’s champion squared off against the international and domestic elite. How would Bryan fare? Find out. **Other stories in this issue include:** Stalin’s Rejection of the Geneva and Hague Conventions; The “Malmedy Massacre from a German Eyewitness; A German Account of the Ardennes Offensive; The Case Against the Germans—Did They Massacre Americans at Malmedy? More. 36 pages.

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LETTERS TO THE EDITOR

Demonized to Death

The recently shocking assassination of Dutch nationalist leader Professor Pim Fortuyn needs to be addressed. A personality with strong convictions, Pim Fortuyn breached the phony world of Dutch politics which libeled him and his ideas in despicable fashion. Because of this, one person was believed it was his right to kill this man.

Previously demonized as the new Hitler, the establishment now went out of its way to confirm that the talented professor was after all a decent human being. In front of his home and in the spot where he was killed, candles, flowers and letters were placed by citizens. Suddenly he became the hero of the Netherlands. It is forgotten that the unbelievable hatred and agitation against him made the deed possible. Since 1945 every person of a nationalistic persuasion has been demonized.

Our thoughts are with Pim Fortuyn. We thank him for his independent mind and upright critical views of contemporary politics in Holland.

FLORENTINE S. ROST VAN TONNINGEN
ARNHEM, HOLLAND

[The letter writer is none other than the courageous wife of Meinoud Rost van Tonningen, head of the Dutch Central Bank during WWII, and the author of *My Remembrances*. Her husband too was vilified for his nationalist, anti-communist stance during WWII. For his views he was arrested by post-war Netherlands communists, brutally tortured and murdered. Mrs. Rost van Tonningen has waged a 55-year fight to have her husband's name cleared, to no avail.—Ed.]

Give Us More of the Same

I just read the article by Vivian Bird in the May/June 2001 TBR. In it he recounts the mistreatment of German prisoners by the British. I have also read the book *Other Losses* by James Bacque in which he almost completely exonerates the British of any wrongdoing during that period while blaming the French and Americans for the deaths of about 1 million German prisoners. Who is telling the truth here? Bacque's book is well written and seems well documented, but his statements regarding the fair treatment provided by the British did not ring true to me. Does he have some political agenda that you are aware of? Perhaps in order to get his book published he had to go easy on the British?

My father operated a small logging camp in northern Minnesota. In the winter of 1944-45, German prisoners were brought to the camp to work. I think they were eventually returned to Germany sometime in 1946.

Keep writing about the holocaust and other WWII issues. There are always two sides to every story. The Germans have not been allowed to tell their side. The American media and government have spun the truth to serve their own agenda for over 50 years. Eventually the truth will come out. The truth is always important.

HUBERT STEININGER
FLAGSTAFF, ARIZONA



ABOVE, PIM FORTUYN.

[Mr. Vivian Bird, who passed away recently, was always an outspoken—even harsh—critic of the belligerent policies of the British government. He most certainly never pulled his punches even though he was a lifelong citizen of the United Kingdom. According to the article published by Walter Mutzke (see page 71 of this issue), one of Mutzke's enslaved comrades jumped a train for the British sector rather than return to the French or American sectors where, he claims, the French guards took potshots at the German prisoners in the night, ostensibly for sport. Perhaps the British were a little better, at least that is Mutzke's insinuation.—Ed.]

Revising German History

Please keep up the excellent challenge defending Christianity and the German (also German-American) cultures. As a German-American I find it so depressing to hear the multitude of Holocaust promoters, and my own children are ashamed of their heritage. We take the prayer out of schools and replace it with compulsory Holocaust hate stories. It is so bad that even we German-American citizens (our family had five men fight for America in the Revolutionary War) cannot defend our culture or heritage without more hate and lies cast at us. Is this what our democracy is about? Thank you so much for defending us and what we are really about. I wish every German-American would get the message and support you.

JOE REBER
WEBSTER, NEW YORK

A Rare Chance to Hear a Great Man?

Your article on Einstein was of particular interest to me as my mother and I were living in Princeton, New Jersey at the time, around 1949, when he was supposed to be teaching there.

One day signs appeared all over town that the great Einstein was going to give a public lecture. My mother and I decided we had better get there early because, in such an intellectual town, the

lecture would be very crowded. After all, this was a chance to hear the great man in person. We arrived at the meeting about 15 minutes early, and nobody was there. Then some Jews started to drift in. At the time I wasn't aware of the Jewish problem. A few minutes before he was to speak, Einstein arrived. There were only about 20 people there. Where was the crowd of adoring public? The people that had come were obviously friends of Einstein as he went around greeting and talking to them.

As far as I know he never did speak. We waited about 30 minutes after the time the lecture was supposed to start and then decided to leave. We had seen but not heard the great Einstein. I guess the people of Princeton were not very impressed with Einstein as they stayed away in droves. They must have known something the general public still hasn't learned. Einstein was a complete phony, just as you wrote in the article "Was Albert Einstein a 'Rocket Scientist'?"

The answer is a resounding no.

NAME AND ADDRESS WITHHELD BY REQUEST

Alternative Earth Theory

Enclosed is information in response to the article by Dr. V.S. Herrell in the May/June TBR in particular to the comment under the picture of Albert Michelson. Michelson and Morely assumed both the ether and the same speed of light whether in line with the movement of the Earth in its orbit around the Sun, or perpendicular to that motion.

What they really dispelled, by their experiments, was the movement of the Earth.

You specialize in Revisionist history. You're missing the boat on this one. The establishment is wrong, the Earth is not moving.

EDWARD C. FACEY
HILLSDALE, MICHIGAN

The Truth Will Out

Decades back, as an amateur student of history, I discovered that conventional wisdom history left a lot to be desired. In all of my early education years I actually believed that the Civil War was fought to free the slaves. Today I know the truth and call it the War of Northern Aggression. In short I concluded that the loser in any conflict never writes the history and the truth does not come out until 50 or 100 years after the event.

For years one of my sources was *The Journal of Historical Review*, and it was good. It is not good today, and the latest bill for subscription renewal went to the trash. Therefore enclosed is my check for a subscription to THE BARNES REVIEW. I am looking forward to reading another reliable source.

HOWARD F. DUSON
CROWLEY, LOUISIANA

The Zeppelins Will Rise Again

After reading your excellent article "The Rise and Fall of the Zeppelins" (TBR May/June 2001) by John Tiffany, I thought you might be interest-

(MORE LETTERS ON FOLLOWING PAGE)

MORE LETTERS TO THE EDITOR

(CONTINUED FROM PREVIOUS PAGE)

ed to know there is a plan afoot to build modern zeppelins called "Cargo-Lifters" in Germany. The assembly building is 1,000 feet long and 600 feet wide and 300 feet high. (The Cathedral of Cologne would fit inside.) Opened in 2000, it is now the largest free-standing hangar in the world. The airship itself will be about 750 feet long and 180 feet in diameter. U-boat and airplane captains are already applying for the few openings as pilots, and 120 air and spacecraft specialists from 15 nations are working on the project. They plan to start building ships in 2004 at the rate of four each year, until the fleet numbers about 50.

MARCEL GEYER
EDGEWATER, FLORIDA

Rockwell Remembered

In reference to your profile of the late George Lincoln Rockwell (TBR March-April 2002), there is not a shred of credible evidence that Lincoln Rockwell ever took a cent from the Anti-Defamation League (ADL). Period. There is absolutely no way such a "transaction" could have escaped my attention or the attention of those who were right there and close to the day-to-day operations.

Had he actually extracted money from the ADL, this is the very sort of thing the command-

er would have announced to the world and used to demonstrate his ability to outwit the enemy and it would have become common knowledge. This he never did.

I trust that this has helped somewhat to shed light on the actual facts here, as I know that you do endeavor to be historically accurate as possible.

MATT KOEHL
MILWAUKEE, WISCONSIN

[We appreciate Matt Koehl's response to the article in question. We regret any misperceptions created by the article. In any case, Koehl's input is most welcome. Those interested in further information may write P.O. Box 270486, Milwaukee, WI 53227—Ed.]

More on Angkor

John Tiffany states (TBR Jan./Feb. 2002): "Much featured at the Bayon are eerie, smiling, six-foot-high visages of the Bodhisattva Lokeshvara." I would like to add that the Bayon derives its hypnotic effect from these repetitively recurring, gently smiling, colossal faces, giving the impression of an infinity of compassionate Buddhas. The Buddhists use the name "Avalokitesvara" for this compassionate being, who is identified with China's deity Kwan Yin and Tibet's

Chenresig. These serene, meditative faces, perhaps the most striking of all the Angkor sculptures, are thought to be modeled on the so-called god-king Jayavarman VII, who ruled from 1181 to 1219 and is known as the builder of Angkor Thom.

In the Buddhist faith, a "bodhisattva" is a person who has attained enlightenment but chooses to avoid nirvana and remains among fellow humans as a spiritual guide. Avalokitesvara, it is said, takes on many different forms—human, non-human, male, female, two-armed, four-armed, teacher, student—whatever serves to help people most effectively. At the sanctuary of Neak Pean, Avalokitesvara appears manifested as the horse Balha, whose mission is to rescue souls.

The colossal faces on each of the Bayon's 54 secondary towers gaze impassively toward the horizon, precisely oriented to the cardinal directions. The Bayon may be seen as the terrestrial counterpart of the North Ecliptic Pole in the celestial sphere, centered in the constellation Draco—the *naga* (sacred snake) constellation. Jayavarman, in inscriptions, tells the world that his temples were part of a grand scheme to win the "ambrosia of immortality" for all those who are "struggling in the sea of existence."

JOHN J. ROBINSON
ST. LOUIS

SS Panzergrenadier

A True Story of World War II

SS *Panzergrenadier: A True Story of World War II* is primarily a soldier's story. It is the memoir of a young man of 16, at the dying days of World War II, volunteered for service in the Waffen-SS. After fighting in the Battle of the Bulge, in Hungary and Austria, he was taken prisoner by the Americans. However, one of the purposes of the work is to expose the treachery of Dwight Eisenhower, who claimed these hundreds of thousands of German prisoners were "disarmed enemy personnel," a murderous pettifoggery designed to relieve him from the humane requirements of the Geneva Convention and Red Cross oversight. The end result is familiar to readers of TBR in that thousands died of purposeful starvation and for lack of basic human necessities. This book is primarily meant as Revisionist history. Its job is to show the Waffen-SS units, near the end of the war, in a very different light than had heretofore been the case. Schmidt's contention, from his personal experiences (albeit 50 years later), is that the Waffen-SS behaved in a far more civilized fashion on the western front than the Americans, British or "Free French."

SS Panzergrenadier: A True Story of World War II (hardback, 255 pages, Item #318) is available from TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003 for \$35.95 less 10% for TBR subscribers. Add \$3 shipping & handling per book inside the U.S. Add \$6 shipping & handling per book outside the U.S. Call toll free 1-877-773-9077 to charge by phone to Visa or MasterCard.

